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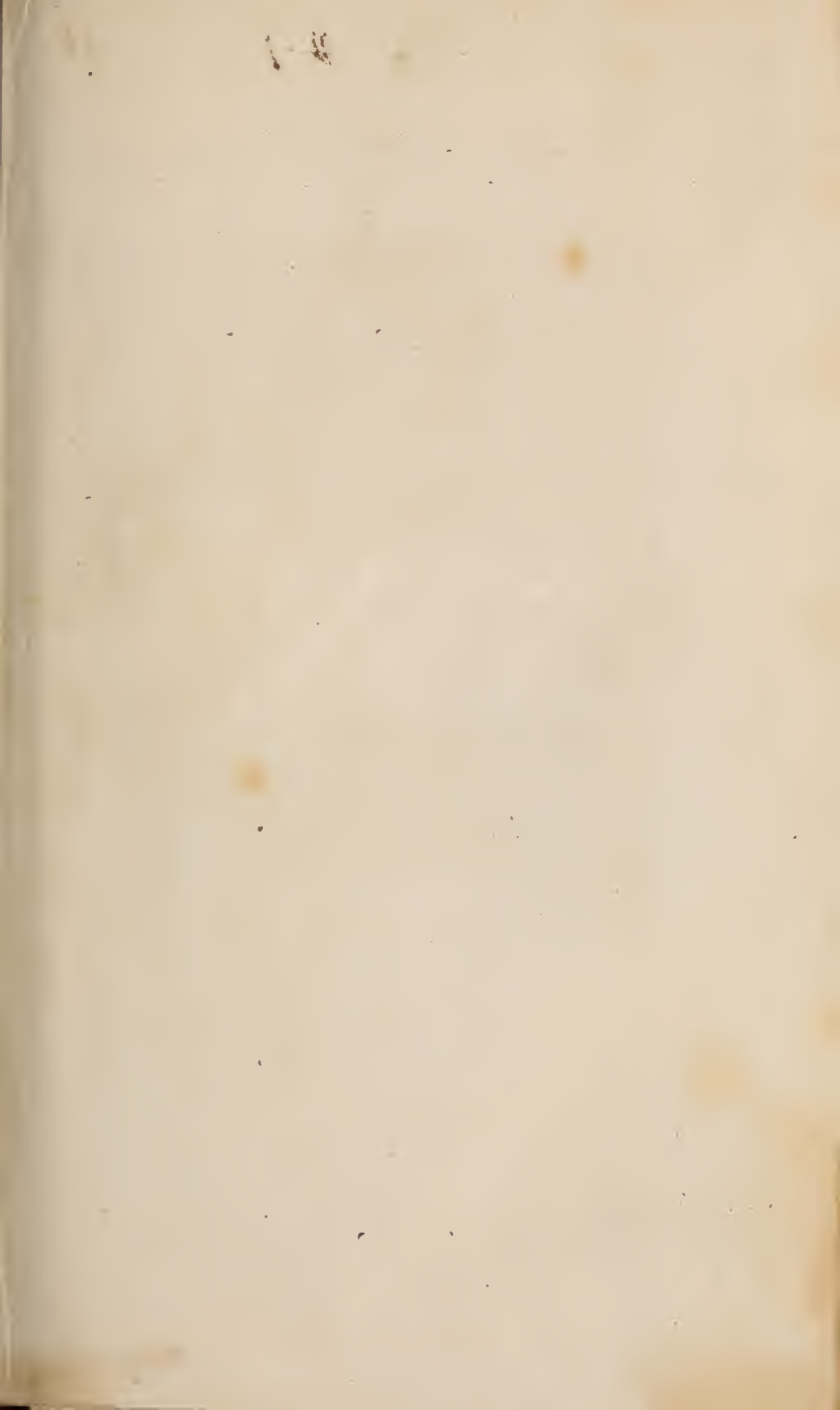
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American Board of Commissioners for Foreign Missions.

Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, NOVEMBER AND DECEMBER, 1858.

MR. BUSHNELL still writes hopefully in regard to religious prospects at the Gaboon, but has occasion to record an out-break of pagan superstition and cruelty in connection with the sickness and death of a chief, and also to mention cases of sickness among the little band of laborers now left at the Gaboon, and the death of several missionaries connected with another society, about three hundred miles north of them. He calls for more aid, and hopes the churches will enable the Prudential Committee, ere long, to increase appropriations. "We are living on short allowance" he says, "and need more means in order to accomplish the greatest amount of good." "Now, when the atrocious slave trade is being renewed, is no time for the church to be discouraged, or relax her efforts to save Africa." Surely Christians in America should remember that land, and the tried and faithful laborers there, at the throne of grace. Under date November 22, our brother says:

Yesterday (Sabbath) morning I walked to Kalamenge, and preached to a goodly number who assembled in the head-man's house, soon after sunrise. Returned and preached at Baraka, to a large and unusually attentive congregation. In the afternoon, nineteen young men attended my Bible class. About twenty-

five have now joined it, all of whom read quite well. Most of the number have been employed in foreign trading factories, at different points on the coast, where they have been under the most unfavorable influences. At our evening service the room was crowded to its utmost capacity, and the place was solemn on account of the presence of the Holy Spirit. We are encouraged by these indications of an increasing interest in the truths of the gospel, but still we fail to see those powerful displays of divine grace, breaking the power of superstition, and turning the hearts of the people generally to the Lord, which are so much needed.

Death of a Chief.

December 9. During the past few days, much excitement has existed among the people in consequence of the death of Ntoko, one of the principal Mpongwe head-men. His likeness is given in "Wilson's Western Africa," and also some account of him. He was one of the shrewdest and most intelligent native men I have ever known. He was formerly the principal trade-man in the river, and English and American captains were accustomed to intrust large quantities of goods to him; but of late years

his importance as a trader has declined, and his influence has diminished. He was the first man among the Mpongwes who desired to have missionaries come here, and sent a message to Cape Palmas inviting our mission to remove to the Gaboon. In the early history of the mission he was a steady and reliable friend, and manifested much interest in its prosperity. He was generally present at our Sabbath service, was quite inquisitive in reference to religious truths, and for years we indulged the hope that he would become a Christian. But after he learned what the gospel required—what it would cost him to embrace it—his heart rose in opposition to its claims. He had a great name of which he was proud, thirty or more wives, from surrounding tribes with which he had become allied, and fifty or more slaves. To abandon all these earthly honors and become a meek and humble Christian, was too much for his proud heart. He resisted the truth, his interest in the mission gradually diminished, his old heathen superstitions increased their power over him, and for the last few years he has been very much under their control.

Superstitious Cruelty.

Some months since he was sick, and sent far and near for fetish doctors, who performed their jugglery over him. At their instigation one of his slaves was taken out into the river and drowned, having been accused of causing his sickness by witchcraft. He partially recovered, and for several weeks attended church; but a few weeks ago his disease returned, and his doctors again tried their skill. One slave woman was killed, and I believe they pretended they found a live witch in her; but this did not avail, and last Friday night the sudden burst of wailing from his town announced that he had died. Many people from other towns hastened there and joined in the mourning, which was continued all night. The following morning, the firing of guns and cannons com-

menced, and was continued most of the day. Two of the cannons burst, one man was killed, and another was so badly injured that his leg had to be amputated. The next morning, which was the Sabbath, just before daylight, he was buried, and an almost constant discharge of guns succeeded for several hours, during which time a poor slave was hurried off to the bush and killed in a savage manner. Our interposition, and that of the French commander, has checked this display of heathen cruelty, and we trust no more victims will be sacrificed.

Sickness.

In December, Mr. Best was violently attacked with fever and for some days seems to have been in a critical situation. The French physician from the Plateau was called, and visited him daily. "We are under great obligations to him," it is said, "for his kindness." Mrs. Jack was also ill, and some others of the mission were more or less indisposed. December 17, Mr. Bushnell wrote:

During the last week, we have realized the great loss we have sustained in the removal of Dr. Ford, and have most earnestly prayed that the Lord of the harvest would send us another "beloved physician," of kindred spirit with his. We do not wish to complain, but in such times as these, when borne down with labors and cares, watching the insidious progress of disease and fearing a fatal termination, with others sick or feeble, and suffering natives frequently appealing to us for relief, we ask: "Among the multitudes of pious physicians in America, is there not one who is willing to come to our help?"

On the 22d Mr. Best was much better, and others who had been sick were "nearly recovered." Sad news had been received "from the brethren of the Scotch Presbyterian mission, on the Old Calabar river." "They have lost five missionaries by death within three months, and Mr. and Mrs. Waddle, the oldest members of the mission, have gone home, not expecting to return."

Religious Interest.

The religious interest which has prevailed here for some time past I trust

has not abated, though the painful manifestations of superstition and heathen depravity in connection with the death, burial and succession of Ntoko, has diverted the attention of many, for the time being, from the subject of religion. Yet we trust that God will, in mercy, over-rule these things for the advancement of his cause and the salvation of this people. One of Ntoko's sons, a promising young man, who has been educated in the mission, professes to have been born again within the last few weeks; but he will require great grace to withstand the influences that will be brought to bear upon him to draw him back, and involve him in polygamy and other heathen abominations. Satan has so cunningly arranged the net-work of his toils, that if any escape it is almost a miracle of grace.

A week from next Sabbath will be our communion season, and we hope to have the pleasure of receiving several persons to our little church. We trust it will be a season of spiritual refreshing.

Syria Mission.—Turkey.

STATION REPORTS.

THE following abstract of the reports from the different stations of this mission, for the year 1858, will put the reader in possession of the principal facts presented.

Beirut.

At this station, preaching, in Arabic and English, has been maintained as heretofore, the missionaries having been assisted much of the time in the English preaching by Rev. Samuel Healey, of the English Methodist church, now residing at Beirut. With this assistance the service was kept up through the summer, as it has not usually been.

The native congregation has not increased. It numbers only about fifty on an average, but good attention is given to the word preached. Since the failure of Mr. Aiken's health, Kefr Shima has been under the care of the Beirut station, and a Sabbath service has been maintained there also, with some assistance from the teacher and theological pupils at Abeih.

Of the thirty-one members of the Beirut church, less than half reside in that city. One person was added, by letter, within the year, and one was excommunicated. There are several candidates for admission, and at the close of the year, it is said, "there seems to be manifest a quickening of spiritual life and energy among the members," and also "in the community around, increased attention to the subject of religion."

"The schools have continued as heretofore, affording instruction to about sixty boys and forty girls." The work of translating the Scriptures has been prosecuted "with as much dispatch as its peculiar nature will admit; and at the close of the year the whole of the four Gospels was in type." Two hundred and four pages of the New Testament with references, have been printed within the year, bringing the printing to the eleventh chapter of John. The brethren "hope to see the completion of the New Testament, if not by the close of the coming year, not long after that period." From the depository connected with the press, there were issued during the year, 5,962 volumes and tracts, 65 Bibles, 71 Testaments, and 84 copies of single books of the Scriptures, mostly the Psalms.

At the close of this station report the brethren say: "In view of the work to be done in this city and around it, we find our present strength wholly inadequate, and we are constrained to reiterate, more loudly than ever, the cry—'Come over and help us.'"

Abeih.

Female Boarding School.

Mr. Calhoun, occupying this station, finds himself constrained to say, in reviewing the year, "not what the heart would wish to say"—that there has been no striking religious movement and no additions to the church, while one member has been excluded, and three or four more are under censure.

"The prominent event of the year has been, the removal of Mr. Bliss from Abeih to Suk el Ghurb, a village about two hours northward, and the establishment there of the female boarding school. It was deemed advisable, on many accounts, at once to renew our operations in this department. The call for female helpers is urgent. Teachers are wanted at several important points, and we have no other means of meeting the demand. For the winter, the school, consisting of a class of five promising girls, will remain in connection with Mr. Bliss's family. In the

course of the ensuing summer, it is expected that it will form a distinct establishment, under the direction of Miss Temple."

Miss Johnson, who went out as the associate of Miss Temple, has been already compelled, by ill health, to decide upon returning to the United States. Mr. Bliss will continue at Suk el Ghurb after the more complete organization of the school. "He already finds an open and interesting field there. The congregation on the Sabbath has averaged more than thirty adults, every evening in the week good numbers assemble at the time of prayer, and opportunity is thus afforded for constantly giving religious and other instruction."

Male Seminary.

In connection with the male seminary, "a step in advance" has been taken, in efforts to make it more strictly an institution for raising up native preachers and helpers. It is "determined to be more rigid in the requirements of candidates for admission." Of twenty-five applicants at the commencement of the present seminary year, (November,) only twelve were accepted.

"We continue," it is said, "to pursue the same thorough course of instruction as in years past. Our teachers, Mr. Araman and Mr. Berhary, are very competent. To the Scriptures we give an increased attention; and we may be permitted here to repeat our conviction, that the Bible is doing more to unfold and expand the intellectual powers, and to create careful and honest thinkers, than all the sciences we teach; and, at the same time, it is the chief instrument in riding the mind and heart of those hateful doctrines and traditions, which are the inheritance of all these 'sons of the church.'"

During the summer, instruction was given to a class of six young and middle-aged men, four of them married, and three of them professedly theological students. Much attention was given to the subject of preparing sermons. The report says: "We have fresh satisfaction in this department of labor. We need native helpers, men of simple-hearted piety and good sense. If we can obtain such, and prepare them, by a partial but judicious course of instruction, to enter in a brief period upon those labors which we regard as the most hopeful of all—the preaching to the unlettered peasantry—we feel that we are accomplishing much."

There have been four primary schools connected with this station, with an average number of 140 pupils. "The usual religious services have been maintained at the station

and elsewhere. The average Sabbath congregation at Abeih has been about 50. A Bible class for females has also been established, and is conducted by one of the missionary sisters. It gives promise of much usefulness. Most who attend are young married persons." At Aramon, the out-station, religious worship has been regularly held on the Sabbath, conducted by the teachers in the seminary. In conclusion it is said: "While we have been called to exercise discipline in the church, and thus diminish our numbers, we have not been left without witness that God is with us still. We have before us several applications for admission, of most of which we think favorably. Five of the applicants are females."



Sidon.

This place has heretofore been occupied by Messrs. Thomson and Van Dyck, and Mr. Eddy thinks the people were in circumstances to render a change of missionaries and a diminished amount of labor, perhaps, specially undesirable. "The hold of Protestantism on the hearts of the people is not strong;" "there are but few attendants on Protestant worship who do not also frequent their old churches for appearance' sake;" and "the power of the priests is unusually strong." The pious and zealous native preacher, Tannus Il Haddad, who keeps the book magazine, feels the weight of increasing years and growing infirmities.

The exercises of the Sabbath have been regularly sustained, "with an average attendance of about thirty persons," the pulpit having been occupied, when Mr. Eddy was absent, by the native helper, Elias Yacobe. A Bible class, held two evenings in the week, has been generally well attended.

Out-Stations—Cana.

Turning to the out-stations, the report says:

The nearest of these, to the south of Sidon, is Cana, never before mentioned in the annual reports of this station, but now a bright spot in our field. About the beginning of the year, a deputation of six persons came from the place to Sidon, asking for religious books and teachers, and stating the desire of many of the people to become Protestants. They were given two Testaments, as the exponents of our faith, and were dismissed with the prom-

ise of an early attention to their request. Since then they have been visited repeatedly, by the missionary and by native helpers, and a school has been opened among them, conducted by a pious young man, a graduate of the Abeih seminary, who instructs both young and old, not only in the rudiments of knowledge, but also in the truths of the gospel. The Protestant community numbers in all about forty persons, and they are an earnest, hopeful company of inquirers.

So large a secession from the Catholic church could not fail to excite the attention of the rulers, and they have been visited and solicited by dignitaries and laymen of their old church, and arguments of every kind have been used with them to induce them to return. Gentle means proving of no avail, enemies determined to use harsher measures; but first, they wished to be assured of support in so doing by those having influence with the Pasha in Beirut; and writing a statement of their case to the French Consul there, they received the reply: "Do what you will, I will sustain you."

Thus encouraged, violent measures were resorted to. First the teacher and then others, not men only but women, were cruelly beaten, false claims to property were set up, the road to the house of a Protestant was obstructed by a wall, and no redress could be obtained. Still, in the midst of their distress, the Protestants have received accessions to their numbers.

Other Places.

At Alma, it is said, there has been no special movement, in religious things. The teacher of the school acts as a preacher in the absence of others, and "his ministrations are quite acceptable." The Protestants suffered much, at one period during the year, from the oppressions of the local Governor and his officers, so that the men fled for a time from their homes; but these officers were removed and they returned. A commodious place of worship, which was greatly needed, has been completed and dedicated at Alma.

Rasheiya, near Hasbeiya, where several Protestant families reside, is the home of the

native preacher Elias Yacobe, and the sphere of his labors when he is not elsewhere employed. "In the beginning of the year the religious aspect of the place was very unpromising, but afterwards there was an awakening which resulted in the addition of several persons to the number of the Protestants. This so enraged their old associates that they rose with one accord against them. Our friends have been compelled to labor on a new Greek church which is being built; money has been extorted from them unjustly; debts due them have been disowned; horsemen have been quartered upon them to consume their substance, and men and women have been beaten. The wall of the vineyard of one man was thrown down, and he was assailed with stones and beaten whenever he approached the place to till it or to gather its fruits. False claims have been made upon lands, with no excuse except that the lawful owners were only Protestants. But temporary and partial relief has now been obtained, through the interference of the English Consul at Damascus."

At *Ibl*, "the home of a few Protestants," a school has been conducted by a church member, "well attended by scholars of various sects." At *Kheiam*, near *Ibl*, there is a school taught by a church member, who acts also as a native helper when his brother is away, preaching in other places. Mr. Eddy says: "I have spent two or three Sabbaths there, and nowhere with more pleasure. The simplicity and sincerity of the church members, the interest in religious things manifested by others, even those of the Papal and Greek churches, make it a rare privilege to preach the gospel among them."

At *Koleah*, and at *Deir Memas*, a number of persons have professed to embrace Protestantism, but under circumstances making their sincerity doubtful. Those at *Koleah* have mostly turned back again to their old church, but those at *Deir Memas* have endured much persecution, so far with firmness.

Conclusion.

In concluding his report Mr. Eddy remarks, that "the year has been emphatically one of persecution and trial to many of the Protestants," but also one which "has not passed without tokens for good." "Hardly a school is conducted in the region, the teacher of which does not also act as a preacher." He adds:

It is plain that the field needs to be supplied with more laborers. * * Seven hundred years ago, a worn and weary

band of warriors, the remnant of those who came to redeem the holy sepulchre, and who built those castles whose ruins crown so many mountain summits around us, sent back to Europe a cry for help, which, ringing through the thousand homes of prince and serf, called forth an impetuous army to their relief, bristling with swords and spears, ready to endure toil and brave death. And now, from the very same battle-fields, a cry for help is raised again, by those too few and too weak to sustain the conflict successfully with the powers of darkness and of sin. Where are those who will come at this call, armed with the sword of the Spirit and the shield of faith, ready to lay down their lives even, that the hosts of the Lord may triumph, and that, over Syria's redeemed millions, He whose right it is may reign, supreme and alone.

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**Hasbeiya.**

This station is occupied by the native pastor, Rev. J. Wortabet, and is reported among the out-stations of Sidon. Mr. Eddy visited the place several times during the year. His impression is, "that the church is in a low state and much needs the prayers of Christians." The pastor reports :

The church has received two new members, so that the whole number received from the first, amounts now, to thirty-seven. The conduct of the members has been on the whole good, and in no case has there been occasion to resort to any severe measure of church discipline. The congregation on the Sabbath has been large and attentive, for most of the year, though latterly it has diminished; but now it is again increasing. The number of the Protestants in the villages is increasing decidedly, and in many instances these accessions are of a solid and valuable character. The work in Rhiam is still going on very satisfactorily. Of the new movements in some of the villages, it is too early to speak with precision or confidence. There is a mysterious

providence in the fact that the increase in the church and in the Protestant community has been going on, since the year 1854, almost wholly in the neighboring villages, while in Hasbeiya, from whence the whole work has taken its origin, and where the appointed means of grace have been employed regularly and for many years, both have been nearly if not quite stationary.

It is but just, however, to add, that this discouraging aspect of the case in Hasbeiya relates chiefly to the palpable results which we are in the habit of directly associating with the preaching of the gospel. \* \* The truth is unquestionably doing its work in the minds and hearts of this people, and some of the results are now manifest, without any doubt. Not only is the standard of morality elevated, and superstition and error sensibly diminished, but the knowledge of Jesus Christ, as the only and almighty Savior of sinners, pervades almost the whole Christian population. \* \* Yet, with all this degree of light, and with all the facilities which time and Providence have laid before this people, I do not see any immediate prospect for the increase, in Hasbeiya, of Protestantism as an external organization, or of the church in its visible form.

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Deir el Komr.

Mr. Bird of this place reports, that though they have "heard of wars and rumors of wars at a distance, and of mobs and murders near at hand," they have experienced much less alarm than has probably been felt for them across the waters. Preaching has been kept up, but the congregation has been small, the average "probably over twenty adults and youth," "now mostly regular hearers."

"The department of education remains much the same." There have been five schools, two of them at the station, with about 200 pupils present in all, when the attendance has been full. The girls' school, though not so well attended as in former years, has given special satisfaction, the teacher, "a true Christian," having done much for the religious welfare of her pupils.

Opposition.

The enemy has not slumbered, but has employed every available means to break up our schools and to thin out our congregations. No open violence has been used, but a peculiar kind of "*moral suasion*." The bishop, with a zeal worthy of a better cause, does not deem it beneath his dignity to visit, often, and labor with the meanest of his flock, who show any signs of evangelical taint. A poor blind beggar cannot be present once at our service, without being reminded that his livelihood depends upon clerical favor. Our evening school was re-opened in the early summer, and the pupils increased to the number of thirty. But because the study of the word of God was connected with that of the science of numbers, the moral suasion screws were most faithfully applied and, finally, the school was broken up. The Jesuits have lately been here, and promise soon to establish themselves in the place, and open schools that shall wipe ours out of existence. Among the means employed to keep up a proper degree of bigotry and opposition, are what are called the "brotherhoods." These societies, for there are two of them in the place, meet every evening to practice *mariolatry*, and to devise means for exciting new zeal in the observance of the disgusting mummeries of Popery. They are a trained and faithful band in the service of the man of sin, and can reach every family in the place. We are often reminded that we are in one of the strongest fortresses of Satan—his citadel in these mountains; nor should any be disappointed if there be a determined and protracted resistance.

The Out-station—Opposers Vanquished.

Ain Zhalta, our out-station, continues to cheer our hearts. Yet we long to see, in that humble village, what we have been hoping for and praying for, even an out-pouring of the Spirit. The state of things there is much the same as usual. The day school is peculiarly Biblical,

and the evening school, or rather Bible-class, as well attended as ever. Ain Zhalta is a marked village, and famed in this region as a hot-bed of Protestantism. A Maronite bishop at one time, and a wily Jesuit at another, have repaired thither, at the urgent request of the Papal party, to uproot the dangerous exotic, but without success. The coming of the Bishop was with great boasting and triumphing on the part of his adherents, but much to their chagrin, he declined commencing a controversy with Khalil, our native helper there. Afterwards, however, he attacked one of the church members in the place, and was so hotly plied with texts of Scripture, that he was constrained to flee for refuge to the more accommodating "traditions of the elders."

The disciple of Loyala, like the Bishop, came with flying colors and the flourish of trumpets. "None," said the Papists, "can stand before this champion. The Protestants, like the Israelites of old, will hide themselves in dens and pits, nor dare appear in the light of day." To their astonishment, the undaunted Bible men flinched not in the least, but were more than ready to meet their opponent, though cased in mediæval lore, and brandishing, in *terrorem*, a dozen languages. Khalil, with his shepherd's sling of common sense, sending home the chosen words of Holy Writ, was not to be vanquished. Bigoted ignorance alone saved the foe from utter disgrace. The visit of the picture-distributing Jesuit, with his silly stories of saints and modern miracles, proved, on the whole, a pleasant episode.

A Work of Faith.

The work here is eminently a work of faith. To us it is given to walk by faith and not by sight, perhaps that the ultimate joys of fruition may be thus enhanced. The results of the labors of those that have preceded us, as well as of those now in the field, have only begun to be visible. We have plucked but the first fruits. Little can the superficial observer

realize the amount of what has already been accomplished. He fails to contrast the present with the past, nor can he detect the great but latent changes that are taking place in the bosom of the community. Human wisdom would declare our work an impracticability. * * * We, with firm faith, would await the times of refreshing that are to come from the presence of the Lord; when the truth, having reached every city, village, hamlet, and lowly hut in the land, the hearts of men shall be touched by the gracious influences of the Sun of Righteousness, and shall burst forth into spiritual life, throwing over the whole realm the mantle of peace and godliness, and decking it with the beauty of holiness.

Increasing Effort and Help called for.

For centuries have the legions of darkness gloated over the scene in this land, undisturbed, and held diabolical carnival in view of the success of the beast and the false prophet. But the undisputed reign of the great red dragon is at a close. The contest has commenced; rest assured, it will be fought with all the energy of despair, and every inch of ground will be obstinately disputed. You must not, you cannot fail us at this crisis. Sound not the notes of retreat; *we cannot hear them*. You sent us forth with charges, solemn as the judgment, to carry forward the blood-stained banner into the heart of the enemy's camp. We press on; we engage the foe; we struggle against fearful odds. Still, *Onward* is our cry. We shout to you of progress. We call for succor. We adjure you, in the name of our Master, to hasten to the rescue. We remind you of the solemn obligations implied in the charges you gave us. Again we shout aloud the watchword, *Onward*. Shall the answering echo be, *Retrench!* Retreat! You gave us, at parting, no such marching orders. They countermand those of our great Leader. We recognize them not. The standard of the cross is steadily advancing; we go with it. What though our ranks are

thinning out? What though we fall beside the standard, in the hottest of the fight, when it may seem to totter before the fierce onsets of the foe. Be it so. Others then must, yea will, surely, fill our places, and rushing forward, with the good sword of the Spirit, put to a final rout the "forlorn hope" of the enemy. Then, for the convent shall be the seminary, for the minaret the steeple, for the Jesuit and the imaum the preacher of righteousness, and for the crescent and crucifix the glorious Cross of Christ.

B'hamdun.

At this station, occupied by Mr. Benton, a preaching service on the Sabbath has been regularly maintained, the audience varying from thirty to seventy. Bible classes have continued, and since the women's class was commenced, in 1853, it is stated, most of the women of the Greek church, and many from the Maronite churches, have attended on its instructions, and some, it is hoped, have truly believed. Sabbath schools have been opened in several villages, in connection with preaching services. A weekly lecture, and the monthly concert of prayer, have been maintained, and contributions have been taken amounting to \$50. Nine primary schools, in eight different villages, "the average time of the continuance of each school having been from five to six months," have embraced 400 pupils. "Of the scholars, one-fourth are girls, one-third are of Christian sects, two are Jews, and the remainder are children of Druzes."

Tripoli.

Disturbances.

The report of this station, occupied by Messrs. Lyons and Jessup, says:

The year has been one of outward prosperity, in the midst of disorder and insurrection in our city and its vicinity; and also, we trust, of spiritual progress to some souls, in the midst of prevailing spiritual indifference and darkness. During the summer, while we were at our mountain residence in Duma, and immediately after the wholesale massacre of the Christian population at Jeddah, the Moslems of Tripoli made most violent

threats of a similar course towards all the native Christian population, and all foreigners. The Safeta district, to the north-east of Tripoli and dependent upon it, was in insurrection at the same time; and yet, in the wise and gracious orderings of Providence, we were enabled to visit Tripoli and preach, in the midst of the general alarm, and to make missionary tours through troubled districts, without molestation or fear.

Chapel—Schools.

Having long felt the need of a larger room for religious services, in June last the brethren purchased, on very reasonable terms, (or rented for seventy years, on conditions designed by the owner to amount to a sale,) a room in a good situation, which has been fitted up, and will seat from 100 to 150 persons. The opening of this chapel was mentioned among items of recent intelligence in March. The report says: "A benevolent friend in New York city has sent us cloth for a curtain, to separate the men's and women's apartments, and a bell has been promised us by some of our friends among the Sabbath school children in America." The congregation at the chapel is not large, varying from 25 to 60 or 70. "Spies are stationed at the church door, and many of the timid are frightened away."

"There have been three schools connected with the station during the year—a school for girls, numbering about 30, in Tripoli, a mixed school in the Meena, numbering 40 boys and 6 girls, and a school in Ghurzuz, numbering about 14 boys; making in all 90 pupils—54 boys and 36 girls, under instruction."

The girls' school was very prosperous in the early part of the year, but a public examination, largely attended, elicited a commendatory article in an Arabic newspaper at Beirut, which excited fears and opposition, and drew forth a curse from the Greek bishop against all who should patronize the school. This has much diminished the number of pupils. The Greeks are now striving to establish a female department in their own school. The brethren say: "The whole southern part of our district, in the vicinity of Jebail and Ghurzuz, is becoming pervaded with the light, and in several villages there is increased inquiry and much promise of good. We expect to be called upon to open schools, and feel the importance of so doing at an early day; but the present state of the treasury of the Board, leaves us in great

doubt whether it will be possible the coming year."

Sale of Books—Tours.

During the year, 23 copies of the Scriptures, and 138 copies of the Psalms, published separately, have been sold. A large number of tracts and smaller publications of the mission press have also been distributed. "Several copies of the Bible have been sold to Maronite priests, who come in the most quiet and unobserved manner, always stating that they have permission from the Patriarch. We tell them that we do not need the Patriarch's permission, as we have the command of Christ himself." Several Bibles have been sold to Moslems.

The field occupied by this station contains several hundred villages, in a district of 1,500 square miles, and thus calls for much traveling. Mr. Lyons has made several tours, visiting more than forty villages, and Mr. Jessup, since his return from the United States, has visited twenty villages. One tour by Mr. Lyons was, in part, through a portion of the country never before visited, so far as is known, by any of the missionaries. "Leaving Ehden, he pursued a north-easterly course along the ridge of Lebanon to the village of Bishshinata, and thence to Seir, the capital town of the extensive mountain district called Dunniyeh, the government of which is Mohammedan. From Seir he passed directly over the northern terminus of Lebanon, and penetrated as far as to the ancient city of Akkar. Thence returning, he preached in the large Greek villages of Rahabe and Bano, and visited several important Maronite villages along the western base of Lebanon, between Zughorta and Hardin."

"In the Greek villages," the report states, "we are generally welcomed; and in the Maronite villages are treated well by the people until the priests find us out, when the people are driven away, and commanded not to treat us with common civility. In some of our tours we have seen indications, and heard remarks, which give proof of no little interest in the minds of some of the people."

Signs of Progress.

Some of the concluding statements of this report are significant and cheering. The brethren say:

There are many signs of progress in our field, and many things, at present, which indicate clearly the indirect influence of our work upon the people around us. Before the missionaries

came to Tripoli, there were no schools excepting the Mohammedan Medairis, where the Koran and Arabic grammar are taught. Soon after the opening of the first Protestant school, the Greeks opened a school for boys, which is now very large and prosperous. The Italian monks of Terra Santa have also a school for the Maronite children.

The success of our girls' school has now stirred them up, and they have organized a board of school directors, under the direction of the Greek bishop, who purpose to procure a female teacher, and break up our school if possible. It is very difficult, however, to find an educated female in Syria who is not a Protestant, and the Greeks have applied to two Protestant young ladies to take their school, but without success. There is one element, however, of real progress. The Greeks having found it difficult to support their schools, and knowing the immense revenues of the convents throughout the land, have succeeded in compelling the Patriarchs to surrender a good part of these revenues for the establishment of schools. The Russian Government has also taken up the subject of education in Syria, and the Greek school directors in Tripoli have just received 12,000 piasters, or \$480, direct from Russia, for the city schools. The Russian Government insists, moreover, that the tenets of the Greek church shall be the chief subject of instruction.

The Maronites also are bestirring themselves. Although the Maronite population of Tripoli is small, yet the Patriarch, who resides in this vicinity in the summer, near the cedars of Lebanon, is now building a large, massive and elegant Gothic church in Tripoli, to accommodate the surrounding population.

Homs.

Mr. Wilson, of this station, refers to the disturbed state of the district during the year; but states that though misrule and disorder have prevailed, and bloody battles have been fought near there by Bedaween, "who know

no law," there has been no foundation for fears that the missionary family at Homs were in danger from Moslem fanaticism. "The simple truth is," he says, "that it is owing to Mohammedan influence, embodied in a Mohammedan sovereign, that your missionaries are allowed to preach the gospel in any part of Syria. You have no missionaries in Russia."

During the year, the preaching exercise and the Bible class have been kept up, and attended by a varying congregation, averaging from six to eight. At the beginning of the year, there were several young men who seemed to be inquiring after the truth with earnestness. These have all advanced in knowledge, and possibly one or two of them may have experienced a change of heart; but of this the evidence is by no means clear. They have all borne more or less of persecution, some of them with a patience and meekness which are commendable. Yet it must be said, that a general fear prevails among all classes in respect to coming to the house of the missionary. Nor is this a matter of wonder, when the Bishop of the more powerful sect has beaten, with his own hand and with his episcopal staff, some of those who have dared to come. Much of the time for the last eight months, spies have watched the door of my house by day and by night, that those who dare to come might be discovered and dragged before the Bishop, whose tenderest mercies are cruel.

Those who are regarded as the highest class have not dared, for several months, to visit my house. The middle class, everywhere the most important one, is that with which we have to do, and among this class the light is obtaining an entrance and is spreading. There are some persons much enlightened, who have not as yet dared to visit us. Explanations of Scripture, given on the Sabbath to a very few, are remembered and communicated to others in their social gatherings; and one result of this is, that the priests are often asked for explanations and rebutting arguments,

and, as might be expected, are much at a loss. I have noticed that, in either hemisphere, nothing else so speedily disturbs a teacher of tradition, as a request, however courteous, for Scripture proofs. A short training under any missionary, puts a native of common mind, far in advance of any Eastern ecclesiastic in acquaintance with the great things of God's law. Some of the priests are, with reason, accused of being evangelical in opinion. Nearly a year since I visited one of them who was in affliction, and at his own request spoke to him and others present, with the utmost plainness, on the essentials of religion. But, alas, we have not yet reached the time when we can publish the renewal of the greatest miracle of Apostolical times, viz., that a multitude of the priests are obedient to the faith. In view of the opposition of *this* class of men, I am certain every missionary in Syria would say : "Brethren, pray for us."

At the beginning of the year, we had in our family a school for day scholars, from among the girls; but this was, necessarily, soon suspended, and when, in early summer, we were well prepared to open a school for either sex, the Bishop was in a raging, striking mood, and we could not obtain scholars. How long this state of things will continue, we do not know. It is saddening to our hearts to see the children, like their parents, thus walking on in darkness, but at present there seems to be no remedy, aside from that which God alone can apply.

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TRIPOLI.

LETTER FROM MR. LYONS, JANUARY 18,  
1859.

*A Convert—Faith in the Virgin Lost.*

MR. LYONS first refers to the account he had previously furnished of the opening of the mission chapel at Tripoli. "It was," he says, "a very interesting occasion, and the spectacle of an audience of sixty or seventy persons, assembled for the first time in our new chapel to listen to God's word, was well

calculated to fill our hearts with gratitude and joy." But he adds: "We have just been permitted to witness a spectacle still more interesting and impressive, that of an individual coming out alone from among this people, and making a public profession of his faith in Christ." Of this individual he gives the following account.

Abdullah Zadan was originally of the Greek sect. Several years ago he was a merchant in Aleppo. Having failed in business, in consequence of the dishonesty of his debtors, he invoked the aid of the saints and of the Virgin Mary, vainly supposing that they could assist him in his trying emergency. One man, who was indebted to him to the amount of 5,000 piasters, having fled to Alexandria, Abdullah followed him. Meeting him in the street, he demanded that he should pay the debt or else take his oath in the church, before the picture of the Holy Virgin, that he owed him nothing. To this the dishonest man consented; for having no fear of God or man before his eyes, he had little respect for the Virgin. The parties appeared in church, and the unscrupulous debtor took a solemn oath that he owed Abdullah nothing. Indignant at the man's falsehood and perjury, and strong in his faith, Abdullah seized hold upon the picture of the Virgin, and shaking it with great violence, implored her earnestly to interpose in his behalf. Such was then his faith, that he had a fixed conviction that the man who had sworn the false oath would, if he persisted in denying the debt, fall down dead before leaving the house. But how great was his mortification and surprise, after all his prayers and imprecations, to see the perjured man walk safely and unharmed from the church into the street. From that moment his faith in the Virgin was shaken.

*Obtaining Light.*

He failed to recover his debt, and, dejected and almost penniless, he set out on his return home. While stopping a short time in Beirut, passing one day by



the door of the magazine in which our mission publications are kept for sale, he was attracted by the sight of so large a number of books collected in one place. Entering, he took up a volume containing arguments against popery, and the worship of the pictures of the saints and the Virgin. As he had not sufficient money to purchase it, he begged that it might be given him. Taking it with him to his home, and comparing its contents with the teachings of the Scriptures, his eyes were gradually opened to a clear perception of the truth as it is in Christ. He afterwards removed his family to Homs, where he was twice thrown into prison by the Greek Bishop on account of his open defence of Protestant Christianity. A year ago he moved to this place, where he is now steadily and successfully pursuing his business.

Early last spring, he applied for admission to the Protestant church. Since then we have often conversed with him, have watched his progress in spiritual things with much interest, and rejoiced at his increasing light and knowledge. A few weeks since, after a thorough examination, we were satisfied as to the evidence which he gave that he had passed from death unto life. On the first Sabbath of this new year we admitted him to the communion of the Lord's supper. A large assembly, most of whom doubtless were drawn together by motives of curiosity, was present. Many, not being able to obtain seats, stood in the aisles and entry outside.

Abdullah is the first person who has thus openly connected himself with us in Tripoli, our Protestant brother Yanni being a member of the church of Beirut. Another person, residing a day's journey from this city, who has applied and been examined for admission to the church, and whom we expected would unite with us on this occasion, was away. God grant, that the impression which was produced on the minds of many Greek Christians who were present, may be abiding.

# SUK EL GHURB.

LETTER FROM MR. BLISS, JANUARY  
22, 1859.

MR. BLISS gives, in this letter, a very pleasant account of sundry matters connected with the interests of his work at Suk el Ghurb—the disposition of the people to receive instruction; the opposition of a monk; the hopeful character of the teacher employed by him; and the sarcastic raillery with which some of the people met his proceedings.

About three months since, in accordance with the vote of the mission, we moved to Suk el Ghurb, a small village situated high on Mt. Lebanon, about ten miles from Beirut. We call the inhabitants of the place Christians, not because they are followers of the meek and lowly Jesus, but to distinguish them from Druzes, Moslems and Jews. There is a convent here belonging to the Greek church, but its twenty or thirty rooms are unoccupied except by one lone monk; it is falling to decay for the want of support. About half a mile to the east of us is a more formidable convent, belonging to the Greek Catholics. At present, there are twenty or twenty-five monks within its walls. This convent, unlike the other, has connected with it a large amount of property. It has about it, I should say, more than a thousand acres of land, on which are two or three little villages of the poorer class of the mountaineers. These possessions give the ruler of the convent great power.

## *Pleasant Reception—School opened.*

On our arrival at the Suk, the people came about us in a very friendly manner, and at evening prayers my study was well filled. Soon the parents of the boys, in connection with the young men, asked me to open an evening school, that those who were busy through the day might have an opportunity to improve their minds. A school was opened, and soon we had more than thirty scholars, many of them young men and men of middle age. Those who could read took Testaments and read a verse in their turn.



Abundant opportunity was given to explain the Scriptures, as some one was sure to ask the meaning of a particular passage, in every chapter, which either opposed, or seemed to favor, the destructive superstitions of these old, corrupt churches. After prayer, all studied arithmetic or grammar, or read in the Bible or some of our books.

#### *Opposition from the Ruler of the Convent.*

All seemed very happy in view of the winter's work, but we expected opposition and it came. One Friday evening there were forty-three present; on the following Monday evening there were only eight. The ruler of the large convent, during the intervening Sabbath, proclaimed in the church, that no man or boy had permission from himself, or from God, to go near the missionary or his school. The penalty which he announced for transgressing *his* words was this;—all those who lived on the land belonging to the convent would be immediately turned out of doors, and those not living on the land would not be allowed to enter the church again. These threats reduced the school from forty to eight, for how can women and children be turned out of their homes in the winter? On Tuesday, I saw a few men and took strong grounds against such works, saying to them that *I* was a regular, ordained minister of the gospel, as well as the ruler of the convent; and that I was more of an apostle, for I preached the gospel, and he did not pretend to preach. I further stated, that there were in the days of Christ men just like this monk, and that the Savior said to them: "Wo unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

#### *He opens a School.*

There was a good deal of talk during the day. Finally, several men went to the convent, and told the monk that their children were growing up in ignorance,

as they, their fathers, had, and that if he did not open a free school for them the boys and young men must return to the missionary's school. The ruler promised to open a school, and did open one, the next day. He selected, for teacher, a monk who holds the office of deacon in the convent. Now this same deacon came to us at Abeih, last autumn, and purchased Mr. Bird's *Thirteen Letters*, a book that is shaking these churches in no small degree. A few weeks after we saw the deacon at Abieh, he wrote a letter to Mr. Calhoun and Mr. Araman, the first teacher of the seminary, (in which was a letter to Mr. Bird,) expressing his favorable opinion of the Protestant religion, and his desire to know more of our faith. He wished to know, if he should ask a number of questions, whether they would be answered. He was recommended to call on the missionary at the Suk, which advice he has faithfully followed, as he frequently visits me. He has read nearly all of our best books. He has a good mind and considerable talent in argument. To-day he acknowledged, not to me, that the truth is with the Protestants. He comes to me in secret, as the ruler of the convent is now paying a good deal of attention to the first part of Christ's command—"Watch and pray."

Yesterday one of our young men was passing his school-house, and heard the deacon arguing with some one, in a most decisive way, that it was never right to worship pictures of saints or images of the Savior. He came to see me twice yesterday, and has been once to-day, and one of our church members visits him frequently. The books which are used in his school are from our press, many of which strike a deadly blow at the corruptions of these old churches. We do not very much regret to see a monk like this deacon teaching a school, while he uses our books, and receives almost daily instruction from us.

#### *Boldness—Raillery.*

A week has passed, and the opposition

of the convent to the missionary school is turning out to the furtherance of the gospel. Many have become more bold. A bright lad being asked, while purchasing a lantern, what he wished it for, replied, that the ruler of the convent had prohibited all from going to the Protestant school ; that he went at first without taking a light with him, but now he was going again and should take a light ; for, he added, "I have a right to go, and if the patriarch himself should forbid my going, I will still attend that school." A man of the village, not known as a Protestant, a butcher by occupation, has come out against the ruler of the convent, and opposes him as we might expect a butcher would. He has copied, on a slip of paper, Prov. xxviii. 15. "As a roaring lion and a ranging bear, so is a wicked ruler over the poor people ;" and thus he reads as he goes from house to house. Now the word translated *ruler* in this verse, is the same, in the Arabic, by which this old, opposing monk's office is designated ; so the passage applies in letter as well as in spirit.

During a rainy day, not long since, several young men in a village belonging to the convent were assembled to read the Scriptures. A man, not of the Protestant faith, came in, and, with irony which the English language can hardly convey, said : "Young men, it is sacrilege to read the Bible ; cursed is the man that reads the word of God ! Infamous wretches, why do you go to hear the Scriptures explained ! Stay at home ; learn nothing ; be beasts ; lie, steal, curse, swear, and abuse every body, and then you will be good men." So you see the old monk has outwitted himself this time. I have visited the people considerably during this opposition. Wherever we call the neighbors gather in, and after conversation the man of the house asks me to lead in prayer. But let no one suppose there is a spiritual work here. I know of no person who is thinking about the salvation of his soul, though all pay good attention to the preached word.

## Southern Armenian Mission.—Turkey.

### AINTAB.

LETTER FROM MR. SCHNEIDER, FEBRUARY 1, 1859.

MR. SCHNEIDER refers to troubles which had existed in the church and Protestant community at Aintab, and states that they seem now to be in a good degree removed. The audiences on the Sabbath are large and attentive ; a subscription has been made sufficient to pay the salary of the pastor for the present year and to make up the deficiency of 1858 ; and in various ways it appears that a very happy change has taken place. Eleven persons were added to the church the last Sabbath in January.

### Theological Class—Monthly Concert.

Messrs. Schneider and Coffing are giving instruction to a theological class of eight. "About half of these will become pastors, and the others will be useful as colporters and teachers." Mr. Schneider says : "They are deeply interested in the subjects brought before them, and often, as we proceed, give expression to this interest. It is truly encouraging to see how powerfully the truths of revelation, as they are clearly unfolded before them, strike their minds. They are often filled with wonder and admiration in view of the great and deep things of God. And the same questions and difficulties, which occur to students of divinity in our native land, rise up before their minds. Such is the zest with which they engage in these studies, that it affords great pleasure to give them instruction. Another class is preparing to take their place, when these shall have finished their course."

On another subject our brother writes : "We have recently changed the time of holding the monthly concert, from Monday to Sabbath evening. The first meeting after the change was in December, and we had an audience of three hundred or more. In few places, if any, did I see a larger number at the concert while in America. They manifested a deep interest in the exercises. The second concert was in January. The weather was very unfavorable, being cold and stormy, but even in these unpleasant circumstances there was a much larger audience than on a similar occasion in unpropitious weather, which I could name, when I attended a concert in one of the large churches of one of our large cities in America. This remark is not made by way of invidious comparison, but simply

to show the interest our people feel in the spread of the gospel."

Besides contributions for the poor and some other objects, the Protestants of Aintab contributed last year 3,000 piasters towards the new Protestant church at Killis, and 3,000 (subscribed by females) to support preaching at an out-station, Orool.

The Sabbath school has much increased. "By the addition of a large infant class, and classes for young men, old men, and elderly females," the number has risen to about 500, and much interest is manifested in the school.

### *Movement at Biridjik.*

In Biridjik, on the Euphrates, a strong impulse has lately been given to our work. A Catholic from this region had gone thither, and made the public declaration that our Bible was defective; implying that by such dishonest means we labored to promote our cause. A Protestant had also been beaten, and by means of a false charge came near being thrown into prison. The impression from all this, on the inhabitants of the place, was very unfavorable to the truth. Under these circumstances, the little flock there became very much disheartened, and sent one of their number to us in all haste. He arrived here after midnight, through rain and mud, having several times lost his way in the darkness, begging us to send one or more of our brethren to repair the injury inflicted by the enemy. Accordingly we dispatched two of them forthwith. They first complained to the Governor, demanding satisfaction for the beating of one of the Protestants, and succeeded so far as to have the individual guilty of this misdemeanor imprisoned for a short time. In the presence of the Governor and his council, this Catholic repeated the charge that our Bible was defective; but a few words from our brethren made the falsity of this statement so plain that the Governor declared it to be untenable, and that our Scriptures were the true Word of God.

### *Discussion—Defeat of Opposers.*

The next step was to have a public discussion, in which this bold Catholic

could be silenced and confounded. After some effort, the time and place were appointed. Long before he and his friends came the place was crowded, and many were standing outside, around the windows and doors. There were present, Catholics, Armenians, Greeks, Jews, Mussulmans and Protestants; representatives of all the different religious sentiments in the place. It would take too much space to give the details of the discussion. Different points were brought forward and debated; but the familiarity of these men with the Scriptures, made them more than a match for the champion of error. He could not answer them; and as one subject after another was presented, his defeat was obvious to those present. A respectable Catholic of the town, a friend of his, who sat by his side, as the progress of the discussion made his discomfiture more and more evident, became very uneasy. His countenance changed, and the sweat began to cover his face. He was evidently in great mental agony on account of the disgrace in which his cause was being involved. The bold champion was completely silenced and confounded, and the whole matter ended in a virtual acknowledgment, that the Protestants were right and their opponents wrong. With this impression, Jews, Greeks, Armenians and Mussulmans retired from the scene, and this opinion immediately spread all over the place. This was the first public movement of the kind among that people, and therefore excited much interest; and its happy termination filled the little band of Protestants with great joy, their previous fears and dejection being now changed into corresponding rejoicings. We cannot doubt that the influence of the whole will be very happy.

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*Nestorian Mission.—Persia.*

GAWAR.

LETTER FROM MR. RHEA, NOV. 12, 1858.

WHEN this letter was written, Mr. Rhea was about to leave Gawar to pass the winter



at Oroomiah. He had spent most of the summer and autumn in the mountains, laboring in the villages around his station; had also visited Saat, and had passed through the mountains to Amadiah, returning by a new route, and visiting several villages never before reached by the missionaries. In this communication he refers to several

*Favorable Movements in Mountain Villages.*

More than half the Saat people, deluded with promises of protection from oppression, became Papists a few years ago. They are now heartily sick of their bargain, and wish to become Protestants, probably from motives about as pure and spiritual in the one case as in the other.

Our helpers in Tekhoma and Amadiah have suffered much from sickness the last summer. There are tokens for good at those points, and the way of the Lord is manifestly preparing in those dark regions. The leading priest in Tekhoma offers to teach—a bold move for a man who has been one of Mar Shimon's most devoted friends, and one of the most violent opposers of our work in that district.

For a time we feared Yohanan might be driven out of Jeloo, but he has held on there, notwithstanding Mar Shimon sent the Bishop of Jeloo, with the most stringent orders to the people not to rent him a house, or receive him in their villages. He is now located in the central village of the district, a far better position for usefulness than he has ever had before. His wife, from the plain of Oroomiah, and a graduate of the seminary, has shown a most praiseworthy spirit of self-denial, by going into that remote and lonely valley, and holding on so cheerfully amidst many discouragements and reverses. In Gawar, the school which was opened and continued through last winter in Chardiwar, notwithstanding the most determined opposition of the Patriarch and Bishop of the plain, we hope will be opened again this winter, and with many additions.

*Observance of the Fasts Declined.*

I am not sure whether I informed you that our people in Memikan declined observing the fasts of the Nestorian church last winter, believing them to be the means of hiding, more than anything else, the cross of Christ, and rendering null and void the glorious doctrine of salvation by grace alone, through the blood of Jesus. A few years ago this would have brought down upon them the vengeance of the Patriarch, subjecting their village to pillage and burning, and the people to stoning and exile. Now it scarcely makes any impression, so rapidly are the people becoming convinced that there is no merit in observing the traditions of men. There has been here a marked advance in evangelical sentiment, and we hope that a few names are written in heaven. Indeed, considering the opposition of the entire ecclesiastical power, and that the Bishop has had a place in the Turkish Mejlis, and from there has held over his people a rod of terror, it is a wonder that any have dared to manifest sympathy with us. Happily, he has retired in disgrace from that position; but we would not be too confident that, with his remarkable tact and low cunning, he will not find his way back again before long.

Recently I visited a village where, three years since, one of the leading men quarreled most furiously about the violation of the fasts. Now, he told the people, that if they embraced the truth we preached they would be saved, even if they did not keep their fasts; and if they refused to embrace the truth, they would certainly be lost, fast as much as they might.

In a few days I go to Oroomiah, to spend the winter. I had expected, at one time, to spend it in Amadiah, and open a small boarding-school for mountain children. I much regret leaving the mountains, but in my case it is a simple necessity, and I yield. Where God's providence directs, I would go cheerfully.



## Micronesia Mission.

### *Cruise of the Morning Star.*

THE Morning Star reached Honolulu, on her return from a second voyage to the islands of Micronesia, January 23, and many letters and documents forwarded by her have reached the Missionary House. The vessel arrived at the island occupied by Mr Bingham (Apaiāng, as Mr. B. now spells the name) "after a pleasant passage of 15 days," on the 14th of July, 1858. Taking Mr. and Mrs. Bingham on board, she sailed to Tarawa and thence to Ebon Island, where Messrs. Pierson and Doane, with their wives, were found in good health, "and in great favor," Captain Brown remarks, "with the chiefs and people." Mr. and Mrs. Pierson now joined the company, and they proceeded to Strong's Island, where they arrived August 7. The intention had been to take Mr. and Mrs. Snow also on board, and go on to Ascension Island, and hold a general meeting of the mission there; but Mrs. Bingham, who had been ill for some days, was now decidedly sick with fever, and it was thought best to send for Messrs. Gulick and Sturges and hold the meeting at Strong's Island. This was accordingly done, the vessel returning from Ascension Island with these brethren, August 27.

After the meeting, the several missionaries were returned to their homes by the Morning Star, (excepting Dr. and Mrs. Pierson, who embraced an opportunity to return to Ebon by another vessel while the missionary packet was gone to Ascension Island the second time.) The vessel was then employed some weeks on an exploring cruise among the Marshall Islands, with Mr. Doane, and after returning with him to Ebon, sailed from there for the Sandwich Islands, December 16. Captain Brown, in brief letters which have been received from him, speaks highly of the good which has already been accomplished at some of these comparatively new missionary stations, as also of the character of the missionaries, and their fitness for the difficult and trying work to which they are called.

### *Meeting of the Mission.*

The meeting of the mission commenced at Strong's Island, August 28, and was continued from day to day until September 4. All the missionaries were present excepting Mr. Doane, who remained at Ebon during the absence of his associate. Various matters were discussed, and letters were prepared to be sent to the Missionary House, upon differ-

ent topics of interest in connection with the work. It was voted that Mr. Roberts be associated for the present with Dr. Gulick, on Ponape, with reference to the subsequent removal of the latter to the Kingsmill Islands, and "that any Hawaiian missionaries who may be sent next year, be located on the Kingsmill Islands." The following was adopted as the report of the mission.

### *Annual Report—New Stations.*

We cannot but rejoice, with special gratitude, in view of the temporal and spiritual blessings granted us during the past year. The health of the mission has been in no marked degree different from that of former years, except in the case of Mrs. Bingham, who is now rapidly convalescing. Our numbers have not only not been reduced, but have been increased by the very opportune arrival of our brother Roberts, in whose coming we recognize an answer to our many prayers for more laborers.

The Lord has blest the plans we last year laid for taking two new stations, in two different parts of our extended field, and we now have five radiating points, on four different islands, the remotest of which are about a thousand miles apart. A most remarkable series of providences, extending through several years, has at last most signally opened the way on Ebon, of the Marshall Islands, among savages that have been the dread of seamen. The "Morning Star" has several times visited that island and been completely in the power of the savages, yet nothing but good-will has been manifested. The brethren there have also lived in perfect safety, several acres of land have been given them, houses have been built for them, their property has suffered no serious diminution from theft, and they have had no difficulty in securing all they wished, that the island affords. The savage king, who is a terror to his subjects, has protected the mission as effectually as any chief of Micronesia has ever done any of our number. The natives came together for worship on the first Sabbath after the

brethren landed, and Dr. Pierson was able to address them in their own tongue. From fifty to one hundred have assembled every Sabbath since, and the king proposes to build a church as soon as Dr. Pierson shall have returned from this general meeting. Natives of several of the more northern islands have, during the year, visited Ebon, and have taken with them some knowledge of the true God on their return to their homes. A number of individuals have been taught their letters, and have made some advances in learning to spell, though there are no steady scholars.

On *Apaiāng*, of the Kingsmill Islands, much has been effected in learning the language, in securing acquaintance and influence, in teaching to read, and in colloquially imparting Scripture truth. Public Sabbath services were commenced in June, seven months after the landing of Mr. Bingham. The democratic savages have been troublesome, but not dangerous. The rights of property have been very well regarded by them, and all that could be expected has been procured of their scanty and highly prized supplies of coarse *taro*, (*arum esculentum*.) The crowning mercy of the year, in which we recognize a specially over-ruling Providence, is the preservation of the station from the disasters of war. In view of providences that have thus far favored it, we hope the Lord is intending to bless the experiment of establishing American missionaries on those islands.

#### *Old Stations.*

At the three older stations of the mission, on Kusaie and Ponape, (Strong's Island and Ascension Island,) we also recognize the kind hand of our God. Darkness vastly predominates, but light is increasing around us. General knowledge and intelligence have increased, and particularly, knowledge on religious subjects. Interest in us and in our teachings, both miscellaneous and relig-

ious, is extending. The Sabbath is being voluntarily observed by a steadily enlarging number, and even by some who do not attend on the Sabbath ministrations. But we especially rejoice in a work of grace, which we think we have good reason to hope has been begun in the hearts of several.

At Kusaie, a man and his wife have been admitted to the church, and we are all pleased with the decided manifestations of a Christian spirit in them. On Ponape, we have strong hopes of a young man who accompanied Mrs. Gulick as a servant, on her recent visit to the Sandwich Islands, and whose usefulness will, perhaps, prove to have been greatly increased by his visit to that land of comparative light. There are several others on both islands in whom we trust the work of grace has been commenced, and in whom we hope yet to see more decided manifestations of it.

#### *Preaching and Teaching.*

We have continued preaching and teaching at these older stations, as in past years. Our preaching has been almost entirely confined to the Sabbath. On Ascension Island, in place of holding a second service at our own stations, we are able to preach to small congregations at six or more out-stations, scattered along the shores of the island. As our power in the vernacular tongues increases, we are able to preach the truth more closely as well as in a more interesting manner, and we are encouraged by an enlarged attendance, which may be in part the result of our greater facility, but which, we are certain, is also the result of more desire to hear and know.

On Kusaie, (Strong's Island,) an English school has been taught during several months. On Ponape, the informal method of teaching to read the vernacular, without keeping school, has been pursued as in former years, and much progress has been made. The number of learners slowly but steadily increases, and now includes several chiefs. In the

Ponape dialect, 9,700 pages have been printed at Ascension Island, consisting of a primer of 12 pages, a small hymn-book of 17 pages, and Old Testament Narratives, 55 pages. An illustrated primer of 36 pages has also been printed at the Sandwich Islands, making a total of 16,900 pages.

#### *Conclusion.*

In view of such facts as the above, though we could desire more, it would be wrong for us not to be filled with joy. We feel that no year of our missionary life has been more important than the last, and from it begins what is in many respects a new stage in the Micronesia mission. During no year have we made such progress, and during no one have we enjoyed richer pleasure in our missionary efforts.

The coming of the Morning Star has borne an important part in opening this new stage. It has enabled us to meet each other, and pray and devise unitedly, and it has permitted us to execute our plans. Our day began to dawn when this Morning Star first gladdened our horizon, and we have at last reached that point in our mission history toward which our minds have so long been directed. Not that our goal has been reached, but we are now blessed in being able to labor directly for the larger populations of Micronesia. We gird ourselves anew to our work, with humble joy and trust in the Lord of the harvest; and we ask our missionary patrons to rejoice with us, and with us prepare for increased labors and expenditures.

In conclusion, we must not fail to mention the cheer imparted to our hearts this year, by reports of the gracious outpouring of the Spirit in our father-land. These reports have strengthened our faith and quickened our zeal, in laboring and praying for our own benighted field, which, notwithstanding our reports of progress, is yet fearfully enthralled by "the prince of the power of the air."

*EB ON, (or COVELL'S ISLAND.)*

LETTERS FROM DR. PIERSON, MAY 25,  
AND DECEMBER 7, 1858.

#### *Five Months of Safety.*

ONLY a small portion of all the communications received now from Micronesia can be published, but such extracts will be given as may, it is hoped, in connection with the foregoing report, enable the reader to form a somewhat accurate conception of the state of the missionary work at the different islands occupied. Dr. Pierson commences his letter of May 25, at the close of the first five months of his residence at Ebon, and says:

It is, this day, five months since the messenger of love, the "Morning Star," departed from this island for Honolulu. During these months we have experienced nothing but goodness and mercy from the hand of our Lord and Master. Though we are located among a rude, wild and barbarous people, our habitations have been the abode of peace and quietness; though the character and habits of the people, according to their own confession, have been savage and bloody, yet our minds have never been disturbed by fear; and though there is no established law or order, but every thing, even life itself, is subject to the will, passion or caprice of those who have authority by birth and not by worth of character, still our God has so influenced the minds of these barbarians, that we have received nothing but kindness and respectful attention from them. Yet we are the first foreigners who have been able to reside among this people, and the "Morning Star" was the first vessel that held free intercourse with them unharmed. And all this safety, which we and our little vessel have experienced, has been secured by the wonderful chain of providences which commenced with our first arrival in this part of the ocean, near three years ago.

#### *Migrations—Population Reduced.*

Proceeding to give a narrative of events at the islands during the five months referred to, Dr. Pierson mentions the arrival of proas



with natives, in one case as many as 200 in one company, from other islands, and the departure of some from Ebon to other islands, as indicating the migratory habits of the people. "In this," he says, "as in their general appearance and traits of character, they very much resemble the American Indians." Having referred to instances in which boat companies have been lost in thus sailing for other islands, mentioning the case of one man, now a resident at Ebon, who, with others, was once driven more than 1,600 nautical miles from the islands which they left, he says there is no longer any difficulty in his mind, in accounting for the settlement of the various islands, or of the American continent.

The Ralick Islands, he states, "are all under one set of chiefs, who have made Ebon their head-quarters because it is the best provisioned island of the chain." "A terrible gale" is spoken of by the people, which, a few years since, destroyed the breadfruit and cocoanut trees of other islands, producing a famine which swept away many of the inhabitants, and led to bloody fights by which many others were killed. Thus, and in other ways, "the population has been reduced, so that now there are not probably more than six or eight thousand inhabitants upon the whole Ralick chain;" and the people speak of fears that tornadoes may destroy the fruit trees on the only islands which now have a supply, and thus produce starvation. "So far as we are able to learn," Dr. Pierson continues, "we do not see reason to suppose that there are any more people on the Radack than on the Ralick chain."

### *Annoyances.*

"We came here," it is said, "expecting many annoyances from such an untutored people, and we have not been disappointed. They have been rude and troublesome," and "cannot understand why they are not allowed free access to our kitchen and bedroom," or "why they may not share our foreign food with us." They are "very ready to slip off anything that may be within their reach when our eyes are turned away;" and "like other dark places of the earth, this is full of the habitations of cruelty." Yet, befriended and protected by the principal chief, Kaipuke, and partly because of former deeds of violence at the islands, and the wish of the people to secure the favor and good offices of the missionaries in case vessels of war should visit them, our brethren have been safe, and say: "As to personal treatment, one could not ask for stronger expressions of regard

than we receive." Dr. Pierson's knowledge of medicine is also highly prized by the people, and is "a prominent reason for their kind feelings."

### *Religious Sentiments.*

Respecting the religious views and character of the people Dr. Pierson writes:

This people believe in a heaven and a hell. They say there are two supreme deities, who are the only beings, so far as we can learn at present, that reside in heaven. There is also an evil spirit in hell. The soul, at death, goes to a distant earthly paradise, where it takes up its abode, and occasionally returns to these islands to communicate with friends, in their dreams, &c.; so that they suppose there are, all the time, a number of departed spirits moving about in the air around us. When I tried to ascertain something of the character of their paradise, from the high priest, (who by the way is one of my warmest friends,) he replied that he did not know, as no one had ever appeared to them from that land and given reliable statements respecting it. He went on to say: "A man dies, and his soul is gone, and we know not its condition; we are ignorant of what is beyond." He made these remarks with a frank yet sad tone of voice, which touched my feelings, as I thought of the awful future into which they are unconsciously rushing. This man (like the mass of the people) professes to receive, with perfect confidence, every thing that we tell him of the character of the true God, and the fallacy of their religious notions. To say that Jesus came from heaven to reveal the Father, and bring life and immortality to light, and that he asserts such and such things to be true and others to be false, is a sufficient answer to all their doubts; for since he speaks that which he knows, and testifies that which he has seen, his witness ought to be received. But we are expecting there will soon be a disposition to reject this witness, though we pray that there may not be.



*Preaching.*

We have had religious exercises in the native language ever since we arrived here. For the first two or three months, the usual congregation was about forty, though a few times it was as high as one hundred. For the last two months, we have probably not had less than a hundred on any Sabbath; and not many more than this number can be crowded into the main room of my house, which is our present place of worship. If the congregation should not materially decrease, I hope to put up a church edifice in the course of a year.

When we first arrived, I was surprised to see the natives come around me Sabbath mornings, of their own free will, uninvited, to receive religious instruction. The attention of the congregation is uniformly good; those who are present at service repeat at home what they have heard; it is often referred to in their conversations during the week; and I have been surprised to hear the people express so much pleasure as they do, in the fact that we pray to our God in their behalf. They appear to feel this the more as they learn more of God's greatness.

Thus the light of truth, we trust, is entering their minds, though as yet they see it but dimly, and probably their views of it are not only imperfect but also distorted; for they will add their own notes and comments to the truth, so as to make it as consistent as possible with their theories. Still, truth is reaching their minds, and we hope, and daily pray, that it may soon set them free, and that they may receive the Lord Jesus as their Lord and Savior.

*Welcome Home.*

Writing in December, Dr. Pierson refers to his return from the meeting at Strong's Island and says:

We arrived at Ebon, October 14, and were heartily welcomed by our associates, and apparently not less so by the

natives. As the vessel approached the island, a number of proas came out to trade with her, and when they discovered me standing by the ship's side, they joyfully shouted my name from proa to proa, and then followed expressions of gratulation and regard for us, and joy at our return. As we reached the beach, the multitude who hastened to meet us there were wild with joyful surprise when they saw us, for the vessel having three masts, they knew it was not the "Morning Star." You can easily imagine what emotions must have been awakened in our hearts by such expressions of joy at our return.

We may almost say that we were surprised to find our house and property all safe, even to the fowls. In accordance with the order of the chiefs, the people seldom went about my house, and although it was entered during our absence, the chiefs immediately informed us of the fact, told us who were the guilty persons and what they had taken, and returned them before we had missed them. The articles were an old pen-knife and an old fine-tooth comb. By this act of information and restoration, we are assured of the interest felt in us.

We were surprised to find that Kai-puke and all the high chiefs were absent from the island, and that they left for a visit to the north only a few days after our departure for Strong's Island.

*Offensive Caution by Foreigners.*

A trading vessel lay off the island on the 19th and 20th of October, and when the boat came ashore it was armed. The mate, (the captain did not come on shore,) came to our houses attended by a man carrying a pistol, and as he walked about over the mission premises, (for he did not go out of sight of our houses,) he did not take a step without having a man go before him displaying a large horse-pistol, to keep the natives from attacking them. It was a German vessel from Hamburg, and they were astonished to learn that we had no fire-arms with

which to protect ourselves. Though we have lived here for ten months in a defenceless condition, and have never suffered any harm, still they could not believe us when we told them it was perfectly safe for them to go any where on the island unarmed, but hastened back to the vessel, where they had guns and dogs to protect them from the savage natives of this island! Such is the name this people have abroad. The natives were highly incensed that they should come ashore armed, and wanted to know if our presence and safety here were not enough to satisfy any body, that it was safe to come unarmed. I have seldom known the people express so much indignation as they did at this want of confidence in them.

#### *Taboos Broken.*

Kaipuke returned, with a number of chiefs, October 31, attended by twenty proas, with persons, it is said, from all the islands of the chain. These persons said they came to see the missionaries, of whom they had heard. Congregations, which had been much diminished during the absence of so many of the chiefs and people, were still not as large as formerly, seldom exceeding sixty, but Dr. Pierson says:

I am sure the truth is working in their minds. Since I have been writing this sheet, I have been told by several different persons, that on account of my remarks last Sabbath upon their taboo system, the people are at work to-day as usual, though a chief was buried yesterday. Heretofore no one was allowed to do any unnecessary work for six days, after such a burial, and the violation of this rule would be punished by their gods. I did not mention this taboo in my discourse, but as the principle I laid down would apply to this they applied it, without waiting to be told that it did thus apply. The position taken was, that observing their taboos is obeying their gods, that Jehovah forbids their obeying any god but himself, and hence it is their duty to disregard the taboos or prohibitions of their divinities, and ob-

serve those and those only that are laid down by Jehovah. Several chiefs, and the priest of this island (who is one of my best friends) were present and heard this presentation of the subject, and were much pleased with it, especially the priest, who requested me to converse with the high chiefs upon the subject, and get them to allow the people to break the taboos; for, he said, the people generally were disposed to break them, but were afraid of the chiefs. And now the chiefs have told them that they need not observe this taboo forbidding work for six days after the death of a chief! We cannot but hope, and we feel encouraged to pray, that this work may go steadily forward, till their whole system of taboos shall crumble down, and they shall receive the law of God in the true spirit of filial obedience.

Again we ask you to pray for us and for this people. As to our position among the people, the respect and confidence with which they look upon us is all that we can ask it to be. I do not know how a heathen people, such as this is, can have more regard for the person and word of the missionary than this people have for us. I do not mean to say that we do not have many and severe trials, but they are only such as are, as a matter of course, connected with heathenism in such a vile and degraded form as that in which we find it. Such is the state of things at the close of our first year's residence here.

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#### *KUSAIE.—(STRONG'S ISLAND.)*

LETTERS FROM MR. SNOW, MAY 3, AND  
SEPTEMBER 28, 1858.

#### *First Converts.*

THE mission report refers to some cases of conversion at Kusaie, (now said to be the native name for Strong's Island.) Mr. Snow, in these letters, gives some account of the reception of these persons to the church, and of their deportment. In the first letter he writes:

While the thousands of Israel are gathered in the different parts of Chris-

tendom, to pray for the more rapid and glorious extension of the Redeemer's kingdom and to learn of the doings of God among the heathen, let me contribute a mite for their encouragement. Some have known of our sorrows and heard of our joys; and many, we trust, have prayed for us, that our faith fail not. Tell them that God has heard their prayers, and we earnestly desire them to pray more. But how has God strengthened our faith? Just as he often does that of the weak and trembling, by affording visible manifestations of his favor. We have had the unspeakable pleasure of receiving two of our people into church fellowship. They are the man and his wife to whom reference has been made in our former communications, Kudukka and Nutwe. Kudukka is the one who was so overjoyed to find that his expectations were not disappointed in meeting Dr. Pierson and wife, and the Hawaiian helpers, on board the bark *Belle*, when he ran to go out with the pilot, for the ship. Of late, they have been giving more and more pleasing evidence of a genuine change of heart and of life.

They brought with them their adopted daughter, a very bright little girl about ten years of age perhaps, and publicly consecrated her to the God of Abraham, Isaac and Jacob, whom they themselves had just declared to be their God and portion forever. We also had a precious gift from our Father's hand, a little Frederick Galen, whom we publicly returned to the same covenant-keeping God, with the baptismal seal of consecration. May not "the brother of low degree rejoice in that he is exalted?" Yea, "I will rejoice in the Lord, I will joy in the God of my salvation."

#### *Sabbath-keeping—Rejoicing.*

O how delightful it is to hear the voice of prayer from some of our poor people! There are others among us who profess to pray, and many who cease from labor on the Sabbath. It is amusing to see how *civilized* some of them are in ob-

serving the day. They will wash up, put on a clean garment, then lay down and sleep all day! When, during the week, I inquire why they were not at meeting, they will say that they kept the Sabbath at home, in this manner, with all the apparent satisfaction of true keepers of holy time. It is no mystery where they learned their lesson, for they have seen more of such Sabbath-keeping than of any other, by those who have had more instruction than they. But let me go back to yesterday again.

There were between fifty and sixty at church, and intense interest was manifested on the part of some. We have been surprised to-day, to learn of the interest expressed in the assembly during the exercises of yesterday, by some of those in authority. All the high chiefs were present, and remained through all the exercises. The King has been detained from church for several Sabbaths, on account of ill health.

O help us to praise God, that he has pitied us in our low estate and lone situation, and is raising up for us help and companionship upon the island. That was truly a "heavenly place in Christ Jesus," as we four sat around the table of our dying Lord, and observed his injunction,—“This do in remembrance of me.” We cannot doubt that it was a scene which the Master of the feast had pleasure in, and angels rejoiced over.

We are aware that our rejoicings should be with trembling, for the brightest hopes are sometimes doomed to the bitterest disappointments; so let me crave an interest in the prayers of God's people for our brother and sister, that they may be faithful unto death. I have ever felt that the converts from heathenism are not remembered with sufficient particularity and earnestness by those who pray for the heathen. They are often weak and sometimes halting, and are ever beset by a mighty tide of the worst of influences.

This has been the day of our annual fasting and prayer for Micronesia. And



we have felt, in an unusual degree, that our strength was renewed by the presence and prayers of our new brother and sister.

#### *Perseverance.*

Writing again, September 28, Mr. Snow is permitted to speak well of the deportment of the persons thus admitted to church fellowship, and also to mention others who give some evidence that they are feeling the influence of the truth. He says:

By my letter of May 3, you will learn of the two whom we have received to our church. Thus far they have run very well, and appear to be growing Christians. I continue to meet with them every Wednesday afternoon, for prayer and religious instruction. One or both of them lead in prayer at each meeting, and they seem exceedingly interested in every new phase of religious truth. They are greatly desirous of being able to read the Bible, and I intend to write out translations of portions of it for them soon. I greatly wish I had a small, hand printing-press, so that I might strike off small portions in small editions, as my people might need.

#### *Other Encouragements.*

Besides these two, there is one other, at least, of whom I have very pleasing evidence that she is a child of grace. From bodily infirmity she is unable to attend our Sabbath services, but her satisfaction is very great whenever I am able to meet her at her own house, converse with her upon the truths of the Bible, and pray with her. I shall hope ere long, if she lives, to receive her to the church. She meets with considerable opposition and trial from her husband, which only makes her own character the more interesting. There are two other females who are attending my Wednesday afternoon prayer-meeting, and appear very well. I have some hope that a work of grace has been begun in their hearts. The husband also of one of these, has declared himself upon the side of the true God, and appears quite well, though

I do not regard him as a Christian; and I might speak of others who manifest interest in the subject of religion. To us, these are very encouraging features in our work, and give us strong hope that we shall see still greater things than these, even the turning of very many of our people from their wicked ways unto the living God.

Besides the cases and appearances which I have mentioned, there are still other hopeful indications, such as more regular and constant attendance on my Sabbath services, and apparently much more serious attention to the truths which are spoken. It is exceedingly pleasant, yea more, very encouraging, to see the same pairs of eyes in the church Sabbath after Sabbath, looking intently at me, as though eager to catch all the truth. It is of God that we see such things, and it is from God that such will receive the blessing accompanying close attention to his word.

The king of this island died the night after the arrival of the Morning Star, August 7,—the third king who has died since Mr. Snow's residence there. He was an efficient man, and had always treated the missionaries kindly.

#### *P O N A P E.*

LETTER FROM MR. STURGES, SEPTEMBER 24, 1858.

#### *Station Report—Labors.*

AFTER speaking of various other things, Mr. Sturges writes respecting his own field and labors:

I have been able to move about among the people, during the past year, more than ever before, and in most of my visits I have been encouraged to feel that truth is doing its appropriate work. I have not gone so much to distant parts of the island as in former years, but I have moved freely and daily among the different neighborhoods of our own tribes, and have seen much to encourage me in the hope that more is being done in frequently visiting home communities than by extending my visits to a wider range.

There is now so much coming from distant tribes to visit our Nanakin, for trade, friendship, &c., that we can see about as many people to remain near home as to itinerate to distant parts. With more or less of these visitors we have intercourse. Some of them call at our house, attend our meetings, and learn from others about us and our teachings.

#### *Improvement.*

The influences of shipping have been much less disastrous to our work among the natives than formerly. During all the shipping season our congregations were good, and houses for the sale of virtue have proved ruinous investments to their proprietors.

Under God, much is due to our enterprising Nanakin for this state of things. This chief seems to have a growing desire to please us and receive our instruction. His inflexible refusal to feast chiefs when they visit him on the Sabbath, as also to go to feasts himself on the "taboo day," is cheering to us, and is exerting a wholesome influence upon the native community. Captains and others have frequently called upon him to trade on the Sabbath, and have invited him on board, but he has uniformly refused; and so much have some masters of ships been discommoded by this "squeamishness" on the part of our chief, that the missionary has been not a little blamed. My congregation here is about as it was when I wrote last July, averaging twenty-five.

At Inu there is growing interest and attention. The ex-queen, of whom I have frequently spoken, really seems to love the truth, and she has a controlling influence for good. Morning and evening prayer is held at her house, and quite a number regularly attend. The interest in singing continues, our Nanakin and his wife being the first to strike in when a tune is raised.

#### *Opposition from Priests.*

The opposition from some of the priests has been more marked of late than I

have ever known it before, and in this I find one of my strongest reasons to hope for the progress of the truth. Some time ago the people at Inu began building a meeting-house. They had their materials mostly ready, their thatching prepared &c., but just at that time the priest, who has a little land and a few people in the place, though he does not reside there himself, backed by others, undertook to break up the enterprise. He found he could not turn the people from their purpose, so he told them they had better use their materials to repair the feast-house, (the place where we had been meeting,) as there would be room there for all to join them; saying that soon the small house they were building would be too small. This trick they did not, at first, understand, and so followed the old priest's advice. While I was gone to Strong's Island he went to Inu, and ordered the people to attend to their ordinary labors on the Sabbath; but most refused. When I returned, on my first Sabbath there, I found this man had taken possession of the house where we held meetings, and was making preparations for a feast. I passed on to a private dwelling, and was not a little encouraged to see the people of my former congregation gathering around me, and ready for a meeting. We had a good season, and all seemed attentive, though within the sight and noise of the crowd in the feast-house. The next Sabbath all was quiet, and we had the usual attendance.

#### *Diminished Influence of Foreigners.*

In our chapter of encouragements we place quite prominent the fact, that our foreign residents are rapidly losing their influence for evil. Some of these bad men have, from the first, stood in our way; and natives have loved their teachings so much better than ours, that we have found it hard to make headway against them. Now their power is broken, as well as their business checked. Some have been trying to get away from the

islands, and will probably leave; some have gone to work; one or two have reformed and become quite good neighbors; and two have died within a few months. We recognize in all this the good hand of God, and will more cheerfully leave it with him to remove the opposition of such men.

### *Fewer Deaths.*

It is also encouraging to have fewer deaths to record, and more births, among our native population. It has been with much sadness that we have looked upon the final extinction of our island race as a probable event. After some acquaintance with the causes of this decay, we are rather inclined to think a thorough work of grace would so affect constitutional habits and diseases, as very materially to check the mortality, and put off the day of their extinction, if no more. The disease by which most aboriginal tribes are cut off, is not of so malignant a form on this as on Strong's Island, at least it has not yet taken such a thorough hold upon the fountains of life. Were wars and suicides to cease, I much doubt whether the deaths would even now exceed the births.

I have been pleased with my experience among seamen the past year. I have been treated with more marked attention, and have had more and freer intercourse with all classes of foreigners than ever before. It is becoming more a pleasure to labor for this part of our parishioners, since their sins are less open, and I hope somewhat restrained. Part of the time I have had a regular service for foreigners, but where I could not have this without interfering with the native exercises, I have neglected the former.

On the whole, I feel that we have much reason to bless God and take courage. True, events have not ripened as we could wish; we do not see the thorough breaking up of heathenism here which we expected when the year began; but truth is doing its work, and we must be

patient, trusting that its present slow progress, even, will result in great glory to God. We know that Micronesia will be given to the Savior for his own; and we will ever joy in the privilege of doing something to hasten on this certain event.

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### *Recent Intelligence.*

ZULUS.—Mr. Tyler, of Esidumbini, wrote October 15:

My Sabbath congregations are quite large, and good attention is given to the word. My time is fully occupied at present with the charge of the seminary, which has been assigned to me for six months, Mr. Rood not being yet able to resume his place as teacher. The appearance of the pupils is on the whole pleasing. Some of them have come the distance of a hundred miles, and all seem eager for instruction. I hope the school may prove a blessing to our station, as well as to those who attend it.

Very little has transpired among the people for some time past, which would interest the churches; no changes; no periods of religious excitement; nothing more than the ordinary discouragements arising from the ignorance, indifference and selfishness of the people. That the good work is going on, slowly, is apparent from the elevation and improvement of the natives in those parts of the colony which have long been favored with the gospel; but these, compared with the whole of Natal, are very few.

I have the impression that Christians at home are generally too sanguine in regard to this field. Since "faith comes by hearing," how can the mass of these heathen exercise an intelligent faith until they are more thoroughly enlightened than at present. That the best instructed among them, those who have lived years at the missionary stations, do not *fully* comprehend the doctrines of the Bible, we have painful evidence. The sad cases of apostasy which have occurred at some of our stations, confirm us in the belief that they never understood the nature of true religion. The influence of such persons upon those who make no profession of piety has been very disastrous, as I have had frequent occasion to observe. But, although there is much of the shady side in our experience as missionaries among this ignorant and depraved people, there is always to us a bright side. The work is truly pleasant, the divine promise is sure, and on that we rely.

CANTON.—Writing from Canton, November 30, Mr. Bonney says:

The whole missionary company now in this city, are obliged to employ nearly all their time in the secular business of repairing old houses, or building new ones, for their dwellings. Old and broken buildings have been rented, some of them riddled with cannon balls, (as mine was,) and it requires no little time and skill to make them habitable. To



the time and skill, money must also be added. Our daily preaching services are all suspended for the present, except that of Mr. Graves, of the Southern Baptist Board. We shall not be able to resume them for a month, for after the buildings are repaired our families are to be removed from Macao, and then chapels must be hired. Dr. Ball was so fortunate as to rent the house formerly occupied by Mr. Vrooman, on the street end of which there is a good room for a chapel, which will render it unnecessary to rent a separate building. It is not so with me, but I hope to find a room *within* the city. This work of rebuilding and repairing Chinese brick houses is quite new to some of us, and to me, at first, it seemed quite incongruous. But there is no escaping it, and we must turn our hands to it in the best way we can.

On the 31st of December, he wrote again, that he had "just returned from Macao, with Mrs. Bonney, her Chinese children and the household stuff." On the 12th of January he had not yet rented a chapel, but had preached in a temple yard, to audiences of one hundred or one hundred and fifty.

NESTORIANS.—Several letters have been received from the Nestorian mission. Mr. Cochran wrote November 30, that the male seminary was opened the previous week. Mr. Rhea would assist in the school during the winter. He says:

The teachers of our village schools have recently been assembled in the city for instruction. Respecting them Mr. Coan writes as follows: "There were about forty in attendance upon the teachers' convention. We were in session only a week, but I think all wished the time could have been longer. It was quite a tax upon many of them to attend, as they were obliged to come six or seven miles every morning and return at night; but all were, uniformly, promptly on hand at the call of the roll, at eight o'clock. Those from the more distant villages remained on the mission premises over night. \* \* \* We had exegetical exercises every morning, which they enjoyed exceedingly. I hope it was a profitable season to them spiritually. \* \* I trust the schools will show the good results of this convention, and receive a new impulse in the right direction." The papists are lengthening their cords in the country. A few days since, they were reinforced by two Lazarist missionaries.

Mr. Breath wrote, January 1. There were then about sixty village schools in operation, and there had been no interference with them. Reviewing the year, he says:

The past year was one of comparative quiet. The authorities, and the masters of villages, gave us less trouble than for several previous years, and we were less visited with disease and death, though we were not altogether free from afflictive visitations. We were not blessed with an abundant outpouring of the Spirit, as during some previous years, but there was an interest in both the seminaries, and in several of the villages, which we have reason to believe resulted in the conversion of

souls. Our communion seasons were invariably of great interest; and on each occasion, from fifteen to thirty were newly admitted to partake with us of the sacrament of the Lord's supper. When it is remembered that this admission to our communion is equivalent to receiving the persons into the church, it will be seen that the past year, with all its quiet, was scarcely "a day of small things." Our monthly concerts, also, were of unwonted interest, the glad tidings from America exerting a most happy influence upon them. As our native brethren would listen to the news of the month, they seemed quickened to all the ardor of a first love.

Another letter from Mr. Cochran is dated January 29. There were forty-one pupils in the seminary proper, and eleven boys in a primary class. These fifty-two pupils were gathered from forty different villages. "In connection with the Seir division of the field, there are at present," he says, "fourteen village schools, all taught by pious teachers;" but he speaks of a great want of interest in education among the people. Few can be induced to send their children to school after they can be useful at home. Respecting religious matters he writes:

We are enjoying, we believe, a measure of the Spirit's presence. Since the first of January we have observed many encouraging indications, and the interest, now become quite extensive, we hope is daily increasing. Some are beginning to hope in a sin-pardoning Savior.

At our last communion season, which occurred on the 14th instant, nineteen were added at the city and nine at Seir, making twenty-eight new communicants at both places. It was a season of marked interest. Tenderness of feeling was every where apparent, and the prayer meetings were scenes of tearful confessions and supplications for the outpourings of the Holy Spirit upon us. The glorious revival in America was prominently in mind, and many longings were expressed for a similar visitation of the Heavenly Messenger. The expectation of and longing for a revival the present winter, was the marked feature of the meetings.

We are not without hope that this expectation will be realized, though as yet, we see fewer signs of encouragement than we could desire. In several places, however, we hear of increased prayerfulness and spirituality. Particularly in Ali Awa, the village of priest Verder, in Berandooz, there are more indications of an extensive revival than have ever before been witnessed there. For two or three weeks, the evening meetings have been attended by apparently anxious inquirers after salvation. At their own instance, a day of fasting and prayer has been observed, in which the villagers generally laid aside all work, and assembled for four different services. This was altogether a novelty. A Bible fast had never before been observed, and most of them had no just conception of the thing. The work is progressing. No opposition has been shown, and no house in the little valley fails to be represented in most of the meetings. May it be the dawn of

a brighter day, for that and other villages in that vicinity.

**SOUTHERN ARMENIANS.**—Mr. White wrote from Oorfa, January 1, to which place he was designated at the last annual meeting of the mission. After much difficulty and delay, there being "scarcely an empty house to be found," he had secured a small, old, but in many respects pretty good house. He writes:

I think it probable there is not a cooler house in the whole city, yet we found the summer very warm. The thermometer in the coolest place, many days, stood at from 100° to 105° at two P. M., 100° at six P. M., and 90° at nine P. M. It is but just to say, however, that the summer was an unusually warm one throughout the whole country. Still, unless Aleppo be an exception, which I think very doubtful, Oorfa is by far the warmest station of the mission. Mr. Nutting, in his communication of July 31, informed you of the increase of our congregation, and the persecution consequent thereupon. Owing to the severity of that persecution, a number of the new brethren went back, and walked no more with us. Still we all feel that a *decided advance* has been made. For the year ending June 20, the usual attendance was from fifteen to twenty-five; now, it is from thirty to forty. Then, there was a middle party, to which all favorably disposed to the truth joined themselves, and very rarely did we have a new hearer. Now, this middle party is broken up, and often do we have new and attentive hearers. But more than all, a spirit of solemnity, an increased attentiveness to the truth when it is preached, and a serious study of God's word pervade the congregation, and we cannot but feel that the Spirit of God is working on the hearts of this people. We hope, though with trembling, that in two or three of our new members, a work of grace has been begun. Our three evening meetings are well attended, and with increasing interest. A number also, have commenced learning to read.

Respecting the out-stations, he says there is nothing special to report. Jibbin is mentioned as a place "ripe for the gospel," where, if they can occupy it, they may hope to "see a work of the Lord;" but they "feel sorely the want of more laborers."

Mr. Powers, of Antioch, wrote February 5. The brethren of that station had brought together seven of their most promising young native helpers, whom they were instructing as a theological class, hoping to prepare them for greater usefulness. The experiment, thus far, had been highly satisfactory.

**NORTHERN ARMENIANS.**—A letter from Mr. Meriam announces the arrival at Smyrna, February 22, of the company who sailed from Boston in the Andrew Carney January 17, viz., Messrs. Greene, Meriam and West, with their wives.

Mr. Schaffner wrote from Constantinople,

February 21, mentioning the recent reception to the church of a son of Mr. Dwight and a daughter of Mr. Hamlin. A daughter of Mr. Riggs was also to have been received at the same time, but was providentially prevented from being present. Several others, indeed nearly all except the very young children of the several mission families at that station, give evidence of a change of heart, or are at least, very thoughtful. Mr. Riggs mentions the death of the translator, with whom he had commenced a revision of the Bulgarian Scriptures. He has since been working with another man, but is not sure that he will go on permanently with the work. Much interest is manifested in the translation by leading Bulgarians at Constantinople.

Mr. Pollard, of Arabkir, speaks of the small pox as having prevailed extensively at that city. It was still prevalent when he wrote, January 27. Many deaths had occurred, but in the Protestant families most of the sick had recovered. He had heard of but one death among them. Mr. Richardson's little daughter had had the disease, but had recovered. On the first Sabbath of January four individuals, two men and two women, were added to the church at Arabkir by profession, making the whole number of members thirty-seven; and on the 12th of December, three were received to the church at Shepek.

Mr. Dodd writes from Smyrna, March 10:

I am not certain whether I have mentioned the continuance of good news from Thyatira. There is still progress of the truth there. A girl in the family in which we were while there, and who then had just begun to learn to read, gives evidence of having become a child of God, and astonishes all by her zeal, and by the rapid advance she makes in spiritual knowledge. The husband, not a Protestant, who was present and wept while his wife Aspasia was received to the church last fall, now gives evidence of piety himself.

There is decided and increasing interest among Mussulmans in Smyrna. It is noticed not only by ourselves, but by Christian merchants. A Persian, who visits us frequently, and attends our services, appears well. He seems thoroughly convinced, intellectually, of the truth. A Turkish dervish, or saint, just returned from a pilgrimage to Mecca, not finding in this work of merit that peace of conscience he had sought, began to study the Gospel, became convinced of its truth, and now acknowledges the divinity of Christ and desires to be baptized. He has gone to Constantinople.

**GREECE.**—Mr. King states, February 26, that a Bishop had recently sent to him for four hundred copies of the Modern Greek New Testament, which it is understood "he intends to place among the people of his diocese." The "Age" had also published

an article in favor of establishing a Bible society at Athens, and Mr. King had some hope that the proposition might be carried into effect. He continues his Greek service, "which is well attended."

CHOCTAWS.—Mr. Edwards wrote from Wheelock, January 31: "We had a good communion meeting here Sabbath before last. Two were received into the church, one of them a man seventy years old, I judge. There are several inquirers."

## DONATIONS.

### RECEIVED IN MARCH.

#### MAINE.

|                                                 |             |
|-------------------------------------------------|-------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |             |
| J. L. P.                                        | 20 00       |
| Cumberland, Cong. ch.                           | 48 33       |
| Falmouth, 1st do. 4,30; 2d do.                  |             |
| 34,60;                                          | 38 90       |
| New Gloucester, Cong. ch. and so.               | 76 50       |
| Otisfield, Cong. ch. 3; a female                |             |
| mem. 10;                                        | 13 00       |
| Portland, 2d par.                               | 44 57       |
| Pownal, Cong. ch.                               | 23 00       |
| Yarmouth, do. 81,56; m. c. 31,41; 112 97—377 27 |             |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |             |
| Gardiner, "An old boy,"                         | 1 00        |
| Monmouth, Rev. H. S. L.                         | 4 00—5 00   |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |             |
| Bath, Winter st. ch. and so. m. c.              | 50 00       |
| Thomaston, Cong. ch. m. c.                      | 3 10—53 10  |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |             |
| Elliot, Cong. ch. and so.                       | 27 27       |
| Kennebunkport, South cong. ch.                  | 20 00—47 27 |
|                                                 | 482 64      |
| Andover, 4,50; Eastport, S. D. H. 5; a          |             |
| poor woman, 1;                                  | 10 50       |
|                                                 | 493 14      |

#### NEW HAMPSHIRE.

|                                              |              |
|----------------------------------------------|--------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr. |              |
| Stoddard, Ch. and so.                        | 10 00        |
| Grafton co. Aux. So. W. W. Russell, Tr.      |              |
| Bristol, Cong. ch. m. c.                     | 23 00        |
| Hanover, Dartmouth College ch.               |              |
| and so.                                      | 75 00        |
| Orford, H. S. 50c.; E. M. 50c.;              | 1 00—99 00   |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.     |              |
| Mont Vernon,                                 | 32 25        |
| Wilton, A friend,                            | 10 00—42 25  |
| Merrimack co. Aux. So. G. Hutchins, Tr.      |              |
| Concord, South cong. ch. and so.             |              |
| to cons. Mrs. SARAH R. HUTCH-                |              |
| INS an H. M.                                 | 100 00       |
| Fisherville, Cong. ch. 9,52; Rev.            |              |
| A. W. Fiske, 10;                             | 19 52        |
| Henniker, Cong. ch. and so. to               |              |
| cons. JAMES SARGENT an H. M.                 | 115 86       |
| Loudon, Miss S.                              | 1 55         |
| Pittsfield, Cong. ch. and so. 25,05;         |              |
| C. S. P. 10;                                 | 35 05        |
| Sanbornton, Evan. ch. and so.                | 54 08—326 06 |
| Rockingham co. Conf. of chs. F. Grant, Tr.   |              |
| Exeter, m. c.                                | 5 61         |
| Greenland, Cong. so. to cons. Mrs.           |              |
| EMILY HOLT an H. M.                          | 105 00       |
| Hampton, Cong. ch. and so.                   | 44 60        |
| North Hampton,                               | 75 79        |
| Stratham, Cong. ch. and so.                  | 6 00         |
| W. Northwood, do. m. c.                      | 3 00         |
| Windham, Pres. ch.                           | 4 00—244 00  |
| Strafford Conf. of chs. E. J. Lane, Tr.      |              |
| Gilmanston Centre, m. c. 13; Rev.            |              |
| B. M. S. 2,25;                               | 15 25        |
| Great Falls, Rev. G. N. A.                   | 3 00—18 25   |

|                                          |              |
|------------------------------------------|--------------|
| Sullivan co. Aux. So. N. W. Goddard, Tr. |              |
| Acworth, Cong. ch. m. c.                 | 8 45         |
| Claremont, do. gent. 59,15; la.          |              |
| 56,35;                                   | 115 50       |
| Cornish, Gent. 12,76; la. 13,74;         | 26 50—150 45 |
|                                          | 890 01       |
| Legacies.—Claremont, Amos Tenney, by A.  |              |
| Blodgett, Adm'r,                         | 120 28       |
|                                          | 1,010 29     |

#### VERMONT.

|                                            |              |
|--------------------------------------------|--------------|
| Addison co. Aux. So. A. Wilcox, Tr.        |              |
| Vergennes, Cong. ch. and so.               | 100 00       |
| Caledonia co. Conf. of chs. E. Jewett, Tr. |              |
| Hardwick, Cong. ch. and so.                | 79 30        |
| St. Johnsbury, 2d do. m. c.                | 47 22—126 52 |
| Franklin co. Aux. So. C. F. Safford, Tr.   |              |
| Bakersfield, E. M. B. for China m.         | 5 00         |
| Fairfield, Mrs. S. Wooster,                | 15 00        |
| Georgia, Cong. ch. and so.                 | 12 00        |
| Sheldon, C. Duren,                         | 10 00        |
| Swanton, Cong. ch. and so.                 | 45 52—87 52  |
| Orange co. Aux. So. L. Bacon, Tr.          |              |
| Wells River, Cong. ch. and so.             | 50 00        |
| Rutland co. Aux. So. J. Barrett, Tr.       |              |
| Castleton, 1st ch. and so. m. c.           |              |
| 50,55; F. and P. 5;                        | 55 55        |
| Clarendon, Cong. so. 5,75; m. c.           |              |
| 3,27; Dea. Butler, 20;                     | 29 02        |
| Rutland, m. c.                             | 7 47         |
| W. Rutland, Cong. so.                      | 17 00—103 04 |
| Windham co. Aux. So. F. Tyler, Tr.         |              |
| Grafton, Unknown,                          | 2 00         |
| Windsor co. Aux. So. J. Steele, Tr.        |              |
| Bridgewater, m. c.                         | 8 70         |
| Royalton, Cong. ch. m. c.                  | 15 00        |
| Woodstock, do.                             | 6 82—30 52   |
|                                            | 505 60       |

#### MASSACHUSETTS.

|                                                |              |
|------------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.        |              |
| Orleans, Cong. ch. and so.                     | 50 00        |
| Provincetown, do.                              | 10 20        |
| W. Barnstable, Gent. and la.                   | 15 00        |
| W. Yarmouth, M. S. H.                          | 5 00—80 20   |
| Berkshire co. Aux. So. H. G. Davis, Tr.        |              |
| Pittsfield, 1st cong. ch. and so. m.           |              |
| c. 70,88; Maplewood, young la.                 |              |
| inst. m. c. 25;                                | 95 88        |
| W. Stockbridge, Cong. so.                      | 29 24—125 12 |
| Boston, S. A. Danforth, Agent,                 | 599 35       |
| Essex co. South Aux. So. C. M. Richardson, Tr. |              |
| Beverly, Dane st. ch. and so. gent.            |              |
| 160,90; la. 46,35; m. c. 82,75;                |              |
| wh. cons. ISSACHAR O. FOSTER,                  |              |
| MANASSEH TRASK and DAVID                       |              |
| LEFAVOUR, H. M.                                | 290 00       |
| Gloucester, J. P. Trask,                       | 20 00        |
| South Danvers, South ch. and so.               |              |
| m. c.                                          | 31 69—341 69 |
| Essex co.                                      |              |
| Andover, Chapel ch. and so. 79;                |              |
| Rev. Dr. Stowe, 25; W. par. gent.              |              |
| 99,02; la. 57,68; m. c. 33,30; wh.             |              |
| cons. PETER SMITH an H. M.                     | 294 00       |
| Lawrence, A friend,                            | 10 00        |
| Lynn, Central ch.                              | 52 00        |
| Wenham, Cong. ch. and so.                      | 66 20—422 20 |
| Hampton co. Aux. So. J. C. Bridgman, Tr.       |              |
| Monson, A. W. Porter,                          | 500 00       |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.      |              |
| Easthampton, Williston sem. miss.              |              |
| so.                                            | 40 00        |
| Goshen, Cong. ch.                              | 12 00        |
| Hatfield, do. and so.                          | 148 00       |
| South Hadley, 1st do. which cons.              |              |
| Rev. HIRAM MEAD and Mrs.                       |              |
| ELIZABETH S. MEAD H. M. 50;                    | 153 45       |
| South Hadley Falls, Cong. ch. m. c.            | 15 00—368 45 |
| Harmony conf. of chs. W. C. Capron, Tr.        |              |
| Milford, A. G. U.                              | 10 00        |
| Westboro', Evan. cong. ch. and so.             |              |
| 58,86; m. c. 19,89; G. W. Fay,                 |              |
| 6; Mrs. L. C. 2;                               | 86 75—96 75  |
| Middlesex co.                                  |              |
| Dracut, West cong. ch.                         | 18 27        |
| Cambridgeport, 2d cong. ch.                    | 21 00        |



|                                                |                |
|------------------------------------------------|----------------|
| Winchester, Cong. ch. and so.                  | 34 28          |
| Woburn, do.                                    | 371 90—445 45  |
| Middlesex co. South Conf. of chs.              |                |
| Sherburne, Evan. ch. and so.                   | 36 06          |
| Concord, 1st cong. ch. and so. 17,21;          |                |
| m. c. 12,75;                                   | 29 96—66 02    |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.     |                |
| Brookline, Harvard ch. and so. (of             |                |
| wh. from George R. Sampson to                  |                |
| cons. PHILLIPS DORR SAMPSON                    |                |
| an H. M. 100;)                                 | 563 61         |
| Jamaica Plain, Mather ch. and so.              |                |
| (of wh. to cons. Mrs. ALMIA S.                 |                |
| LAMB an H. M. 100;)                            | 300 03         |
| Roxbury, Eliot ch. 50; m. c. 11,12;            |                |
| Vine st. ch. 105; m. c. 12,83;                 | 178 95         |
| West Roxbury, Evan. cong. ch.                  |                |
| m. c.                                          | 25 73-1,073 29 |
| Old Colony Aux. So. H. Coggeshall, Tr.         |                |
| New Bedford, North cong. so.                   | 250 00         |
| Palestine Miss. So. E. Alden, Tr.              |                |
| East Abington, Cong. ch. and so.               |                |
| m. c.                                          | 33 00          |
| Weymouth and Braintree, Union                  |                |
| so. m. c.                                      | 66 27—99 27    |
| Pilgrim Aux. So.                               |                |
| Marshfield, 1st ch. and so.                    | 30 00          |
| Taunton and vic.                               |                |
| Attleboro', 1st ch. and so.                    | 32 52          |
| Fall River, do.                                | 184 00         |
| Raynham, Cong. ch. and so.                     | 14 00          |
| Taunton, Winslow ch. and so. to                |                |
| cons. Rev. MORTIMER BLAKE an                   |                |
| H. M.                                          | 64 86—295 38   |
| Worcester co. North Aux. So. C. Sanderson, Tr. |                |
| Winchendon, North cong. ch.                    | 30 75          |
|                                                | 4,823 92       |
| A friend, 25; Chelsea, Broadway ch. m. c.      |                |
| 28,66;                                         | 53 66          |
|                                                | 4,877 58       |
| Legacies. — Oxford, Elnathan Jones, by         |                |
| Alexander DeWitt, Admr,                        | 1,000 00       |
|                                                | 5,877 58       |

## CONNECTICUT.

|                                                 |              |
|-------------------------------------------------|--------------|
| Fairfield co. East Aux. So.                     |              |
| Sherman, F. F. W.                               | 1 00         |
| Fairfield co. West Aux. So. C. Marvin, Tr.      |              |
| New Canaan, Cong. ch. gent. 39,25;              |              |
| ladies, 56,94;                                  | 96 19        |
| Hartford co. Aux. So. A. G. Hammond, Tr.        |              |
| East Avon, m. c.                                | 3 00         |
| Manchester, 2d ch. 2; m. c. 5;                  | 7 00         |
| Plainville, A fam. off'g,                       | 5 00         |
| Warehouse Point, Miss H. Abbe,                  |              |
| for African m.                                  | 30 00        |
| Windsor, 1st ch.                                | 25 00—70 00  |
| Middlesex Asso. E. Southworth, Tr.              |              |
| Centre Brook, Cong. ch. and so.                 | 83 00        |
| Essex, m. c.                                    | 30 00—113 00 |
| Norwich and vic. F. A. Perkins, Tr.             |              |
| Goshen, Cong. ch. 73,31; m. c.                  |              |
| 29,80; wh. cons. Mrs. MELISSA                   |              |
| MCCALL an H. M.                                 | 103 11       |
| Lebanon, 1st ch. 26,44; gent. 13,53;            |              |
| m. c. 15,64;                                    | 55 61        |
| Lisbon, Hanover so. 8,50; m. c.                 |              |
| 12,93;                                          | 21 43        |
| Montville, Coll. wh. cons. AUGUS-               |              |
| TUS A. PARKER an H. M.                          | 100 00       |
| Norwich, 1st so. m. c. 8,76; Broad-             |              |
| way, m. c. 17,95; 2d so. m. c.                  |              |
| 11,45;                                          | 38 16—318 31 |
| New Haven City Aux. So. F. T. Jarman, Ag't.     |              |
| New Haven, 3d cong. ch. m. c. 102,87;           |              |
| South ch. m. c. 9,50; Yale college m. c.        |              |
| 11,60; Rev. JAMES M. B. DWIGHT, wh.             |              |
| and prev. dona. cons. him an H. M. 35;          |              |
| united m. c. 27,56;                             | 186 53       |
| New Haven co. East Aux. So. F. T. Jarman, Ag't. |              |
| North Branford, Cong. ch. 55,10; ack.           |              |
| in Feb. Herald as from Branford.                |              |
| North Madison, Cong. ch. and so.                | 24 00        |
| New Haven co. West Conso. A. Townsend, Ag't.    |              |
| Middlebury, Cong. ch.                           | 27 00        |
| Westville, do.                                  | 34 37—61 37  |

|                                          |              |
|------------------------------------------|--------------|
| Tolland co. Aux. So. E. B. Preston, Tr.  |              |
| No. Coventry, Gent. 36; la. 55,95; 91 95 |              |
| No. Mansfield, Gent. 15,75; ladies,      |              |
| 28,51; m. c. 10,21;                      | 54 47—146 42 |
| Windham co. Aux. So.                     |              |
| No. Woodstock, P. C. Child,              | 10 00        |
| Scotland, Cong. ch.                      | 45 00—55 00  |
|                                          | 1,071 82     |
| A friend, 50; unknown, 5;                | 55 00        |
|                                          | 1,126 82     |

## NEW YORK.

|                                               |              |
|-----------------------------------------------|--------------|
| Buffalo and vic. Aux. So. J. Crocker, Agent.  |              |
| Buffalo, North pres. ch. to cons. Rev.        |              |
| WORTHINGTON WRIGHT, PHINEHAS                  |              |
| H. STRONG and ZENAS CLARK, H. M.              |              |
| 307,40; m. c. 62,85;                          | 370 25       |
| Geneva and vic. Aux. So. G. P. Mowry, Agent.  |              |
| Le Roy, Pres. ch. wh. and prev.               |              |
| dona. cons. WILLIAM MORGAN                    |              |
| an H. M.                                      | 50 00        |
| Rushville, Mrs. S. Greene, 10; Mrs.           |              |
| H. Greene, 10;                                | 20 00—70 00  |
| New York and Brooklyn Aux. So. A. Merwin, Tr. |              |
| (Of wh. fr. Miss Wickham and friends,         |              |
| for Martha Ann Mather, Ceylon, 10;            |              |
| Miss Jane Ward, wh. cons. Mrs. ELIZ-          |              |
| ABETH T. CLARK an H. M. 100; H. M.            |              |
| Schieffelin, 105; EDWARD J. WOOLSEY,          |              |
| 500; Scudder miss. so. of the West            |              |
| pres. ch. 260; Brick pres. ch. 245,11;)       | 1,593 27     |
| Oneida co. Aux. So. J. Dana, Tr.              |              |
| Augusta, Cong. ch.                            | 50 00        |
| Holland Patent, 1st Pres. ch.                 | 54 10        |
| Oneida Lake, Rev. D. R. B.                    | 5 00         |
| Utica, 1st pres. ch. m. c.                    | 11 87—120 97 |
| Monroe co. and vic. by E. Ely, Agent.         |              |
| Perry Centre, Cong. ch.                       | 23 40        |
| Pittsford, Mrs. S.                            | 75—24 15     |
| Otsego co. Aux. So. D. H. Little, Tr.         |              |
| Cooperstown and vic. Fem. miss. so.           |              |
| 58,48; pres. ch. 26,50; wh. and prev.         |              |
| dona. cons. Mrs. LOIS HINMAN of               |              |
| Middlefield an H. M.                          | 84 98        |
| St. Lawrence co. Aux. So. C. T. Hulburd, Tr.  |              |
| Brasher Falls, Pres. ch. F. T. 1; E. E. 1;    | 2 00         |
| Watertown and vic. A. Ely, Agent.             |              |
| Watertown, 2d pres. ch.                       | 55 00        |
|                                               | 2,320 62     |
| Akron, m. c.                                  | 10 00        |
| Amsterdam, Pres. ch.                          | 15 00        |
| Berkshire, 1st cong. ch.                      | 5 00         |
| Castleton, John T. Bacon, 100; Mrs.           |              |
| Bacon, 5;                                     | 105 00       |
| Homer, Cong. ch. (of which to cons.           |              |
| Rev. ALBERT BIGELOW an H. M.                  |              |
| 50;)                                          | 133 53       |
| Keeseville, Cong. ch. wh. and prev.           |              |
| dona. cons. CHARLES MORRIS an                 |              |
| H. M.                                         | 80 00        |
| Lenox, Mrs. L. Hall,                          | 5 00         |
| Little Valley, Ch. and so. 3; Miss S.         |              |
| E. J. 10;                                     | 13 00        |
| Liverpool, Pres. cong.                        | 50 00        |
| Madison, Pres. ch.                            | 16 00        |
| Marshall, Hanover so. cong. ch.               | 6 00         |
| New Road, do.                                 | 1 00         |
| Oswego, 1st pres. ch. for church edi-         |              |
| fice in Alma, Syria,                          | 26 00        |
| Owego, Pres. ch. m. c.                        | 23 72        |
| Panama, Pres. ch. m. c. 4,72; D. D.           |              |
| S. 1;                                         | 5 72         |
| Rose Hill, J. H.                              | 10 00        |
| Sidney Centre, Cong. ch.                      | 1 46         |
| Somers, Pres. ch.                             | 25 00        |
| Troy, Mrs. Ruth E. Champion, which            |              |
| and prev. dona. cons. Miss SARAH              |              |
| P. EDWARDS an H. M.                           | 50 00        |
| Wading River, Cong. ch.                       | 15 00        |
| Westford, J. Kent,                            | 2 00         |
| Yonkers, 1st pres. ch.                        | 89 00        |
| York, do.                                     | 14 00—651 43 |
|                                               | 3,022 05     |
| Legacies.—Cambria, Josiah B. Scovell, by      |              |
| Thomas Scovell, Ex'r, 150; less disc. 75c.;   |              |

New York city, Miss Catharine B. Patton, by Rev. William Patton, Ex'r, (prev. rec. 1,690;) 253,95; West Newark, Squire Stone, by Elliott W. Brown, Ex'r, 26,54; 429 74

3,451 79

## NEW JERSEY.

Newark, C. S. Haines, wh. and prev. dona. cons. STEPHEN R. HAINES an H. M. 50; H. Alling, 20; 1st pres. ch. fem. miss. so. 195,75; 265 75  
Parsippany, Pres. ch. 16 22  
Whippany, Rev. L. T. 2 00—283 97

## PENNSYLVANIA.

By Samuel Work, Agent.  
Dunmore, Rev. T. R. T. 10 00  
Germantown, Market square pres. ch. 69 45  
Harrisburg, 1st pres. ch. m. c. 12 41  
Norristown, Central pres. ch. 10 00  
Philadelphia, Rev. J. Miller, 10;  
Clinton st. ch. 10; a mother's thank off'g, 1; Pine st. ch. m. c. 54,02; 75 02—176 88  
Honesdale, Avails of a silver cup, 7,56; do. of jewelry, 5,50; 13 06  
Shirleysburg, J. Brewster, 75 00—88 06  
264 94

## DELAWARE.

Wilmington, A mem. of Hanover st. pres. ch. 20 00

## DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 174 50

## VIRGINIA.

French Creek, Mrs. M. P. 1; W. P. 75c.; 1 75  
Richmond, P. R. Grattan, 10; F. W. Bransford, 10; 20 00—21 75

## OHIO.

By Rev. G. L. Weed, Tr.  
Cincinnati, 3d pres. ch. m. c. 10,44; Welch cong. 37,40; 47 84  
College Hill, Fem. college so. of inq. for Mr. Quick, Ceylon, Columbia, 2d pres. ch. m. c. 17 02  
Johnstown, Pres. ch. 9 40  
Lebanon, Cong. ch. 12 00  
Walnut Hills, Lane sem. ch. 3 00  
Belpre, Cong. ch. 8 43—97 69  
Bryan, S. E. B. 15 00  
Defiance, 1st pres. ch. m. c. 4 00  
Elyria, Indiv. 2 80  
Farmington, A bal. 80 75  
Kelloggsville, F. S. 4 00  
Warren, 1st pres. ch. 2 75  
63 58—172 88  
270 57

## INDIANA.

By G. L. Weed, Tr.  
Danville, Pres. ch. m. c. 39 55  
Indianapolis, 2d pres. ch. m. c. 12 14—51 69  
La Porte, J. Lewis & Co. 75 00  
126 69

## ILLINOIS.

By Rev. C. Clark.  
Rockford, 2d cong. ch. 141 00  
(Do. 1st cong. ch. and so. 52,14; and Westminster pres. ch. C. A. S. 4; ack. in April as fr. Rockwood.)  
Batavia, Cong. ch. wh. cons. Rev. WILLIAM C. MERRIAM an H. M. 100 00  
Geneseo, Rev. J. E. Ford, 20; Mrs. L. B. Perry, 10; D. L. Perry, 20; G. B. Perry, 10; N. B. Perry, 10; C. Perry, 10; wh. cons. Miss E. H. WATSON, of Syria, an H. M.; M. H. Merriam, 35; 115 00  
Greenville, 1st cong. ch. 13 50  
Jacksonville, J. L. 4 00  
Mantino, Pres. ch. 5 33

Metamora, A. Walker, 10 00  
Rockton, Cong. ch. 2 27  
Rock Island, A friend, 3 00  
Woodburn, Cong. ch. 65 25—318 35

462 35

## MICHIGAN.

By Rev. O. P. Hoyt.  
Brighton, 7 42  
Dexter, 9 49  
Lodi, 1 32  
Mount Clemens, 30 00  
Saline, 16 62—64 85  
Bay City, 1st pres. ch. 5 16  
Byron, do. 14 00  
Hillsdale, E. McD. 42—19 58  
84 43

## WISCONSIN.

Beaver Dam, Family m. c. 1 00  
Beloit, Cong. ch. 70; disc. 1; Prof. Fiske and wife, 4; 73 00  
Columbus, Pres. ch. m. c. 1 72  
Somers, Pres. ch. 8 00—83 72

## IOWA.

Kossuth, N. S. pres. ch. miss. asso. 5; m. c. 7,35; disc. 25c.; 12 10  
Wheatland, 1st Ger. pres. ch. 2 00—14 10

## KENTUCKY.

Paducah, Mrs. E. J. A. 2 50

## TENNESSEE.

Columbia, Pres. ch. m. c. 42 15  
Knoxville, D. G. 5 00—47 15

## MINNESOTA.

Oak Grove, Pres. ch. 30 00  
Point Douglas, Rev. R. Hall, 5 00—35 00

## OREGON.

Albany, Cong. ch. 20 00

## NEBRASKA TERRITORY.

Omaha City, 10 00

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

Malur, India, A friend, 100 00  
Montreal, Can. Amer. pres. ch. 300 00  
Park Hill, Cher. na. m. c. 76 15  
476 15

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . \$61 12  
NEW HAMPSHIRE, . . . . 98 22  
VERMONT, . . . . 26 40  
MASSACHUSETTS, . . . . 96 54  
CONNECTICUT, . . . . 14 00  
NEW YORK, . . . . 70 55  
PENNSYLVANIA, . . . . 5 00  
OHIO, . . . . 45 60  
ILLINOIS, . . . . 6 50  
MICHIGAN, . . . . 18 00  
MINNESOTA, . . . . 3 56  
IN FOREIGN LANDS, . . . . 36 00  
\$480 49

Donations received in March, 13,793 51  
Legacies, 1,550 02

\$15,343 53

**TOTAL** from August 1st to March 31st, \$170,338 31

## THANK-OFFERINGS,

## TO PAY OFF LAST YEAR'S DEFICIENCY.

The financial prospects of the Board do not brighten. At the close of February, the receipts, though far below the current expenditure, were about \$30,000 in advance of those for the corresponding period of last year. The donations for March, however, are not only below the current expenditure, they have fallen some \$5,000 below those of March 1858! Such a fact deserves the serious attention of the friends of the Board.

On the first of April, eight months of the present financial year had elapsed; and yet the receipts during this period were less than \$180,000. Should we even assume that the receipts for the remaining *four* months will equal this amount, the Treasurer will have received, on the 31st of July, less than \$360,000. In other words, with an income for the last four months of the year equal to that of the first eight months, there would be a debt of at least \$40,000.

If the year is to close without a debt, the monthly receipts, for current expenses and for the debt of last year, from April 1 to July 31, should average not less than \$55,000. This statement will show that there is much occasion for *THANK-OFFERINGS* to pay off the *deficiency of last year*. The spirit which pervades the following extract, (taken from the letter of an excellent minister in the State of New York,) would multiply them to almost any extent. "Enclosed is one dollar," this brother says, "which I thankfully present as an offering to the Lord, for his mercy bestowed on my family in the conversion of a beloved child. As he is in College, preparing for the ministry, I hope he may in future, if the Lord spares his life, do something for the cause of missions. He is beginning to think he may be called of God to labor in foreign lands, and seems willing to go if duty calls. I would gladly do more to aid the Board in its great work, but 'silver and gold have I none.' Having had no salary for a year and a half, it is with considerable difficulty that we obtain the necessities of life. I have been waiting for a time when I might be in better circumstances; but seeing no immediate prospect of this, I send my 'lone' dollar, asking the good Lord to use it in his own way, for the salvation of some soul. My prayer is, that Zion may be greatly enlarged; that our young men may devote themselves by hundreds to the ministry at home and abroad; that the heathen may be converted; and the earth be filled with the knowledge of the Lord, as the waters cover the sea."

## RECEIVED IN MARCH.

|                                                                                                                                                                                                                                                              |        |                                                                                       |          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|---------------------------------------------------------------------------------------|----------|
| MAINE.—Eliot, Young converts, 7,50;<br>Yarmouth, 10;                                                                                                                                                                                                         | 17 50  | Johnston, 10; a lady, 100; Troy, "a mother," 25; Watertown, 2d pres. ch. 15;          | 296 00   |
| VERMONT.—Hardwick, Cong. ch. 5; Lunenburg, young converts, 11;                                                                                                                                                                                               | 16 00  | NEW JERSEY.—Elizabeth, A friend,                                                      | 5 00     |
| MASSACHUSETTS.—A friend, 1; Auburn-dale, unknown, 1; Barre, Mrs. S. A. 5; Beverly, mem. of Dane st. ch. 10; Longwood, A. and E. 3; Northampton, W. H. S. to cons. Mrs. HELEN H. STODDARD an H. M. 100; Sharon, a lady, 5; West Hawley, young converts, 7,15; | 132 45 | PENNSYLVANIA.—Corydon, Rev. A. Bliss,                                                 | 1 00     |
| CONNECTICUT.—Hamburg, P. M. B. 1; Lebanon, 1st ch. young converts, 22; Milton, G. J. H. 1; New Haven, North ch. 50; Norwich, 2d cong. ch. H. C. 2;                                                                                                           | 76 00  | OHIO.—Cincinnati, F. G. 1; Delhi, H. & H. McVay, 8; Greenville, Mrs. W. 5;            | 14 00    |
| NEW YORK.—Albany, A. Folsom, 50; Buffalo, North pres. ch. 86; Cooperstown, pres. ch. 10; New York, Miss Isabella                                                                                                                                             |        | MICHIGAN.—Bay City, 1st pres. ch. 5; Dover, N. Branch, 5; Kalamazoo, pres. ch. 23,50; | 33 50    |
|                                                                                                                                                                                                                                                              |        | NEBRASKA TERRITORY.—St. Stephens, S. W. B.                                            | 3 00     |
|                                                                                                                                                                                                                                                              |        | Previously acknowledged,                                                              | 594 45   |
|                                                                                                                                                                                                                                                              |        |                                                                                       | 8,477 73 |
|                                                                                                                                                                                                                                                              |        |                                                                                       | 9,072 18 |





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